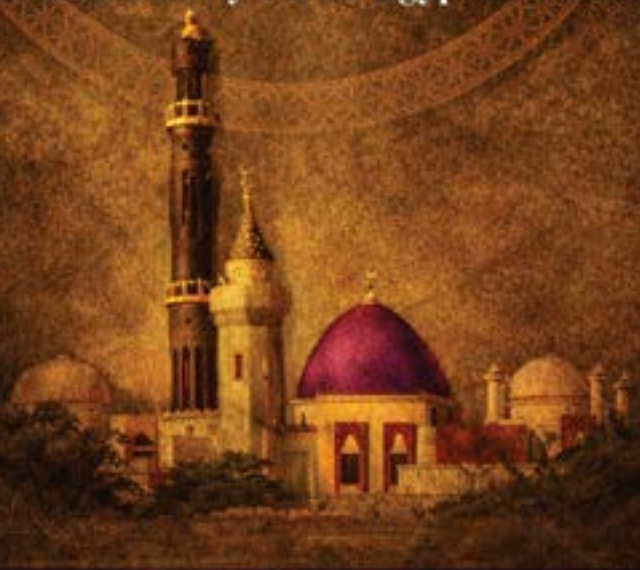
Sheikh Ahmad Al-Tayyib Al-Bashir:

The Revivalist of Sufism in Sudan

1824-1742

A Study of Sufi Renewal in the Late Funj Sultanate and Early Turco-Egyptian Periods



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Second Edition

Sheikh Aḥmad al-Ṭayyib al-Bashîr: The Revivalist of Ṣūfīsm in Sudan

A Study of Ṣūfī Renewal in the Late Funj Sultanate and Early Turco-Egyptian Periods.

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To

The Soul of the Revivalist, the Gnostic Ahmad
al-Tayyib al-Bashir

Introduction

This book represents a scholarly attempt to introduce a Sudanese Ṣūfī figure of great significance, particularly as the originator of a pioneering renewal project in the field of Islamic mysticism in Sudan. Sheikh Aḥmad al-Ṭayyib al-Bashīr (1742–1824) is regarded as the first founder of this project, having initiated its intellectual and spiritual trajectory, which was later developed and consolidated by his disciples and descendants within the Sudanese context. The book seeks to highlight the main features of this renewal project, elucidate its scholarly and pedagogical dimensions, and examine its role in shaping the later contours of Sudanese Ṣūfism.

The book seeks to address a number of key questions, including: Was Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr a revivalist (*Mujaddid*) of Islamic Ṣūfīsm in Sudan? Was Islamic Ṣūfīsm in Sudan in need of renewal? What were the most prominent features of renewal in Sheikh Aḥmad al-Ṭayyib's thought? What impact did this renewal have on the Ṣūfī movement in Sudan? And what evidence and indicators demonstrate the presence of a reformist and renewal-oriented tendency in his approach?

To answer the question of whether Aḥmad al-Ṭayyib

al-Bashîr is *Mujaddid* or not, and where we find the elements of tajadid in his school, I will leave the answer to the historians and researchers. In answering the question of the most salient features of renewal in Sheikh Aḥmad al-Ṭayyib's thought and their sources, this study will confine itself to an examination of his most important work, widely regarded as the cornerstone of his intellectual legacy: *Kitāb al-Ḥikam* (The Book of Aphorisms). Through commentary and analysis of this text, and by drawing on the views of historians and researchers as well as the testimonies of contemporaries of Sheikh Aḥmad al-Ṭayyib among the Sheikhs, this work seeks to elucidate the nature and significance of his reformist vision.

He is Aḥmad al-Ṭayyib b. *Mawlāi* al-Bashîr b. Mālik, b. *al-ustaz* Muḥammad Surūr, the Abbasi, the Sammani in his *ṭarīqa*, and Māliki in *madhab'*. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. Muḥammad Surūr; his father, who was also his mother's cousin, was al-Bashîr b. Mālik b. Muḥammad Surūr. His pedigree shows that, he had a common ancestry; with the Arakiyyun holy clan[1].

After memorizing the Qur'ān, at the mosque of his ancestor, Muḥammad. w. Surūr, Aḥmad studied under Wald Anas al-Awdabi, a student of Sheikh Khojali, on

1- ʾAbd al-Mahmud Nūr al-Dā'im.Al-K uus al-Mutara fi Manqib al-Sada'a al-Arba, 2008, p.109.

the island of Islanj, north

of Omdurman. He then asked the famous Qādiri Sheikh, Ábd al- Baqī› al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasan w. Hassuna, who commanded him not, to admit Aḥmed[2]. Therefore, Shaikh Abd al- Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Hijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr"

Aḥmad was also student of Aḥmad al-Fazari al-Faradi of Um-Ṭalha in Gezira. He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the Mukhtaṣar of Kẖālil, and a major commentary upon it by Al-Damari (d.805/1402). So fFor him, there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason, after traveling led to many Ṣūfī Shaikhs, and failing did not manage to fit into their Qadiri branches, he returned to his village, Um-Marriḥ, where he continued to perform Salat on the Prophet (twelve thousand times a day) until he claimed that he saw the Prophet in full consciousness. Here, Aḥmad Al-Ṭayyib developed a new trend in the Ṣūfī orders in the Sudan in the late period of the Funj Sultanate: that is performing salat on the Prophet as a means of acquiring Ṣūfī status and

2- Ali, Ṣāliḥ, Karrar. The Ṣūfī Brotherhood in Sudan.Hurst. London. 1992.

karāmat. This was the period before he went to the Hijaz.

It is significant to mention that, at that time, before his travel to Hijaz, Aḥmad Al. Tayyib Al-Bashīr" was famous for being ʻaAlim, due to the fact that he studied Shari'a sciences under the supervision of Shaikh Sa'id Al-Battahani[3].

When he was sixteen or eighteen that is in 1758 or 1759 Aḥmad travelled to the Ḥijaz. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b. Muhammad ʾAbd al-Salam al-Makki al-Shafi, a student of Muṣṭafā Kamālal-Dīn al-Bakrī, into the Khalwatiyya, and by ʾAbd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have seen in a vision, that his real master was Muhammad b.ʾAbd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of ṭarīqas, among them the Qādiriyya, Khalwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and "to make manifest the signs of the religion", *izhar maalim al-din*[4].

After departing from the Hijaz in 1178/1764-5, with the permission of Al-Sammān to initiate people in the

3- Amani Mohammad Obied. (1997). The Sammāniyya harīqa in the Sudan: Doctrine and Politics ‹unpublished M.Sc. in political Science ‹University of Khartoum.

4- Abd al-Mahmud Nur Adaim. ʼAbd al-Mahmoud Nūr al-Dā'im, Azāhīr al-Ryiāḍ fi manāqib al-arif bi›llah al-Sheikh ʾAḥmed 'Al-Tayyib .1954, p.68.

Sammāniyya ṭarīqa in his home land, Aḥmad Al Tayyib Al Bashir became responsible for the localization and modification of the Sammāniyya ṭarīqa to fit Sudanese society. Both Aḥmad Al Tayyib Al Bashir, founder of the Sammāniyya ṭarīqa in Sudan. and Sayyid Al Hassan Al Mirghani in Kassala could not escape the figure of *a wali*. Also significant among these centralized turuq is their involvement in politics through social reform; in other words, social reform is the motivation of politics.

Tajdīd is the Arabic term for "renewal." In formal Muslim discussions, this term refers to conscious efforts to bring about the renewal of religious faith and practice, emphasizing strict adherence to the prescriptions of the Qur›an and the precedents of the Prophet Muhammad. The foundation for this usage is a widely accepted tradition in which Muhammad is reported to have said, "God will send to this *umma* [the Muslim community] at the head of each century those who will renew its faith for it." Persons engaged in this activity of renewal are called *Mujaddid* s. The key word here is *yujaddid*, the present form of the verb *jaddada*, the noun of which is *Tajdīd*. The one(s) who undertake *Tajdīd* are thus led "*Mujaddid* (un)". In its purely linguistic sense, the word *jaddada* means to renew something. The word in its various grammatical forms has been used in the Qur'an and appeared in some *ahadith* of the Prophet. It has since then acquired a rather technical meaning: returning something anew exactly as it was originally. In the context of this particular *hadith,* the word *Mujaddid* refers to renewing — or, better still, reviving — the application of Islām in the Muslim

community. Since the religion of Islām, as contained in its two principal sources, has already been revealed and will remain intact, needing neither addition nor subtraction but only interpretation and application, it is the application which with time tends to wane and needs resuscitation. The word *Tajdīd* means, therefore, the renewal of the application of Islām in society, revitalizing the community and returning it to the path of Islām anew, as it was originally.

A *Mujaddid* is a religious scholar who teaches people their religion again when people leave the *sunnahs* of the Prophet and *bid'ahs* are widespread, and who abolishes those *bid'ahs*. The word "*Mujaddid* " stems from the verb "*jadda*"[5]A *Mujaddid* is a scholar who is "erudite in *al-ilum al-zahira* (exoteric knowledge) and *al-ilum al-batina* (esoteric knowledge[6]).

Among the conditions necessary for one to qualify as *Mujaddid,* Maulana Zafaruddin Qadiri Razvi (may Allāh be pleased with him) wrote that the person (it could not be a woman) be a Sunni of sound belief, an *alim* who combines in himself all the sciences and

5-http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

6-USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

skills (*ulum o funun ka jami*), well known (the most famous among the celebrated of his age), a protector of religion unfettered by fear of going against prevailing 'innovations', and learned in *Sharia* and *ṭarīqa* (Ṣūfīsm). He also has to satisfy the technical requirement that he be well known by the end of the century in which he was born and at the beginning of that in which he was to die[7]. He will not fear speaking or advocating truth in all circumstances. He will not use religion to gain worldly fame. He must be a very pious and God-fearing person, a perfect mixture of the *Shari'ah* and *Tari'qah*. He will not tolerate any opposition to the *Shari'ah*. It is also necessary for a *Mujaddid* that the scholars (*ulama*) of his time observe, benefit from, and be convinced of his impeccable lifestyle and profound knowledge, and hence acknowledge and announce in public that he is a *Mujaddid* [8].

The signs of a *Mujaddid* are that through his speeches and writings and through his endeavors and efforts, innovations (*bid'ahs*) are abolished, the *Sunnah* is spread far and wide, and those *sunnahs* which were considered dead are revived. It is not necessary for his name to include "Aḥmad " or "Muhammad," nor is this known from any authentic *hadith*[9][10].

7-http://sunnirazvi.net/topics/mujaddid.htm#Mujaddid of the Hijri 14th Century
8- Ibid
9-https://www.deoband.org/2010/04/hadith/hadith-commentary/a-query-about-mujaddids-and-their-signs/
10-http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

It is amongst *a Mujaddid's* basic duties to work on making an intellectual and doctrinaire revolution — that is to say, adjusting people's thoughts, beliefs, feelings and moral values to Islām, improving the educational system, perfecting Islāmic knowledge and arts, and, in short, refreshing the pure Islāmic spirit and thought.

A *Mujaddid* will come in a time when knowledge declines, the *Sunnah* starts to be forgotten, and ignorance and *bid'ah* are widespread.

The Shadhiliyya and the Qādiriyya ṭarīqas were the first to enter Sudan and were prevailing during the Funj sultanate. Both ṭarīqas were represented in Sudan by a number of independent branches each with its distinctive sanad and *silisliah* and with little connection to the other (Karrar 1992-36), and each representing an independent centralized unit. The Gadriyya ṭarīqa entered the Sudan in the year 1577. Agadriyya missionaryby the name of al-Bahari proceeded to the Sudan, from Ḥijaz at the invitation of a Sudanese merchant (al-Bahari initiated five persons during his seven –years stay in the Gezira area, in Sudan. Among those whom he initiated are the names of Muhammad al-Hamim, Ban al-Naga al-Ḍarir, and Sheikh Ajib, the ʾAbd allab ruler[11].

The dominant Ṣūfī status in Sudan prior to the advent

11- Abdulgalil. Salih. The Sammāniyya : History, Doctrine and Future. https://www.amazon.com/Sammāniyya-Doctrine-History-Future/dp/B09V5VB4QZ?source=ps-sl-shoppingads-lpcontext&ref_=fplfs&psc=1&smid=ATVPDKIKX0DER

of the Sammāniyya ṭarīqa directly was ready to accept any new Ṣūfī thought, for there decline the place of Ṣūfī orders, it has divided into small houses compete round religious leaders, thus, it sources ran less gone reduce, and its sanad became far of the real Ṣūfī Sheikhs. However, for this spiritual demission its impact effect on the sentimental demission, this led to an a atmosphere mood of differences *mushaḥanat* between these turuq, led finally, the dispersing of its murīd of it, and eventually, began to search for new turuq, either by travelling outside the Sudan as Sheikh Aḥmad al-Ṭayyib has done.

The early Ṣūfīs in the Sudan like other Ṣūfī s depended on the Qur'an as the first source or their belief. The Shaikh learned the Qur'an by heart at the age of seven or ten with another Shaikh. This was called *hifz al-Kitab*. The second source was part of the first and that was a number of these were al-Gizriyya by Shams al-Din Ibn Yasin al-Dimashqi al-Jizri, al-Kharazi, and al-Shatibiyya by Abu al-Gisim Ibn Gayrah al-Shatibi from Indolesia these were learnt by heart both by the Shaikh and his followers. They were intended to ensure the accurate reading of the Qur'an (tajwid). The third source was the study of fiqh (jurisprudence) and the Traditions. The books in this field were Mukhtasar Kbalil, *Risilat al-Geirawini, Makhtasar al-Akhdari* by Abd al-Rahmn Ibn Mohammad al-Akhdari, and *Matn al-Ashmawiyya* by 'Abd al-Biri al-'Ashmawi al-Rifai All these books were concerned with the Maliki Madhhab. In addition there was *al-Jam-'i al-Kab!r and al-Jam 'al-Saghir fi al-Hadith* by Jalal al-Din al-Suyuti.

These were the three sources on which: the approach to Ṣūfīsm was based at this early stage. One of the best examples in at-Ṭabaqāt which demonstrates how the Shaikhs depended mostly on these three sources was Shaikh Hamad Ibn Muhammad Ibn Ali al-Mashaikhi who was famous as wad umm Mariam (1646 - 1130) .

It has been made clear that the early Ṣūfīs in the Sudan were mainly concerned with teaching the essentials of Islām to their followers. There were no mystical formulations. But one of the features which characterized Ṣūfīsm in this early stage was the performance of *'Karamat'* miracles. The Ṭabaqāt of ibn Dayf Allāh is full of stories about these miracles.

Ṣūfsīm continued to operate in this way during this early stage. Most of the effort was devoted to the experience of spiritual purity through ritual observance, rather than theorizing and formulating this experience into mystical expressions. It was not until the beginning of the nineteenth century that Ṣūfīsm began to take a new trend of development. The roots of this development were inherent in this early Ṣūfīsm in spite of the simplicity and straightforwardness of its approach[12].

Dr. Qamar al-Dawla Zayn al-ʿĀbidīn, former Dean of the Faculty of *Uṣūl al-Dīn* at Omdurman Islamic University, who devoted a scholarly study to *al-Ḥikam al-Ṭayyibiyya*—also known as *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī* (The All-Merciful Breath in the Human Form) for which he was awarded a doctoral de-

12- Ibid :p- 65.

gree, argues that the intellectual and spiritual project founded by Sheikh Aḥmad al-Ṭayyib al-Bashīr unfolded through two principal and complementary phases: a phase of foundation and construction, and a phase of consolidation and expansion. This periodization is grounded in an analytical reading of the Sheikh's scholarly and pedagogical trajectory, as well as the outcomes and effects of his project within the religious and social sphere.

Building on this analytical framework, the present study adopts this methodological perspective in examining the reformist and renewal-oriented project of Sheikh. It does so by tracing the defining features of each phase, elucidating their epistemological and pedagogical characteristics, and identifying the tools and mechanisms through which renewal and reform were articulated. This approach allows for a deeper understanding of the project's development within its historical context and of the extent of its contribution to the renewal of Ṣūfī and religious discourse in Sudan.

During the phase of foundation and consolidation, Sheikh Aḥmad al-Ṭayyib al-Bashīr laid the first cornerstones of his reformist and renewal project after his return from the Ḥijāz, particularly from Medina. It was there that the contours of his scholarly and spiritual vision took shape through direct contact with major centers of learning and Ṣūfīsm in the Islamic world. From the outset, he devoted himself to systematic teaching and the delivery of lessons, drawing upon the transmitted and rational sciences he had acquired—integrating

the sciences of the Sharīʿa and ḥaqīqa, or what are commonly termed the outward and inward sciences, as well as the sciences of inner realization and written learning. He chose the mosque of his grandfather, Sheikh Muḥammad Surūr, in Umm Maraḥ, north of Omdurman, as an intellectual and pedagogical platform from which to disseminate this project, transforming it into a space for the formation of disciples, the cultivation of religious consciousness, and the consolidation of a method that harmonized jurisprudence, spiritual discipline, and sound inner knowledge.

His book entitled *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī* (The All-Merciful Breath in the Human Form) constitutes the intellectual and methodological cornerstone of this reformist project. It stands as a foundational and distinctive text within the context of Islamic Ṣūfīsm in Sudan. The work is not limited to the presentation of spiritual experiences or intuitive allusions; rather, it establishes a comprehensive epistemic vision that links the human being, the cosmos, and divine reality within a scholarly framework that brings together classical Ṣūfī heritage and the demands of time and place. What distinguishes this work in particular is that it is among the earliest—indeed, arguably the first—Sudanese Ṣūfī writings to connect Islamic Ṣūfīsm in Sudan with the broader Ṣūfī tradition of the Islamic world, situating it within a universal context in terms of concepts, terminology, and methodology[13].

13- Abdulgalil. Salih. Ahmed Al-Tayyib Al-Bashir. *Mujadid Aṭasawwuf fi Asudan. Dar Azza* for publication, Khartoum, 2020.

The impact and distinctiveness of this book are evident in the assessments of a number of scholars and historians of Islamic Ṣūfīsm in Sudan, who have regarded it as a landmark in the trajectory of Sudanese Ṣūfī writing and a qualitative shift from a locally confined Ṣūfīsm to one grounded in a global awareness of the Islamic Ṣūfī tradition. In this way, *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī* (The All-Merciful Breath in the Human Form) helped to establish the stature of Sheikh Aḥmad al-Ṭayyib al-Bashīr as one of the leading pioneers of Ṣūfī renewal—figures who sought to reconnect Ṣūfīsm with knowledge, with the human condition, and with the concerns of religious and social reform in Sudan.

The book further reveals, with striking clarity, that its author possessed encyclopedic learning and profound familiarity with the religious and Ṣūfī heritage, having mastered the major classical Ṣūfī sources and internalized the methodologies of their foremost figures. This is clearly reflected in his mode of argumentation and presentation of ideas, as he supports his theses and grounds his insights through refined citations from the works of the great masters of Islamic Ṣūfīsm —not as mere reproduction, but within an intellectual dialogue that testifies to deep understanding and critical engagement with the inherited tradition[14].

Accordingly, he draws upon the views of the greatest master, Muḥyī al-Dīn Ibn ʿArabī, with their philosophical depth and comprehensive cosmological vision; he

14- Ibid: 151

engages with the experience of Imām al-Ghazālī, who combined jurisprudence, Ṣūfīsm , and spiritual purification; and he cites the insights of Abū Ṭālib al-Makkī on the refinement of the soul and the construction of the spiritual path. Alongside these, he refers to the major poles of practical and pedagogical Ṣūfīsm , such as Sheikh ʿAbd al-Qādir al-Jīlānī, Sheikh Ibrāhīm al-Dasūqī, Sheikh Muḥammad al-Sammān, Sheikh Arslān, the pole Sheikh Muṣṭafā al-Bakrī, and the gnostic author of the *Ḥikam*, Sheikh Ibn ʿAṭāʾ Allāh al-Iskandarī, among other luminaries of spiritual wayfaring and sainthood—thus reflecting the breadth of his Ṣūfī horizon and the diversity of his intellectual and spiritual sources.

To determine whether Sheikh Aḥmad al-Ṭayyib may properly be described as a *Mujaddid* (revivalist), and to identify the precise loci of *tajdīd* within his intellectual and spiritual school, this study does not presume to offer a definitive judgment. Such an assessment is more appropriately left to historians and specialized scholars of Islamic thought and Ṣūfīsm . Rather, the present inquiry adopts a more circumscribed and methodologically cautious approach.

Accordingly, in addressing the question of the most salient features of renewal in Sheikh Aḥmad al-Ṭayyib's thought and the sources from which they derive, this study limits its scope to a close examination of his most significant and influential work, widely regarded as the cornerstone of his intellectual and spiritual legacy: *Kitāb al-Ḥikam* (The Book of Aphorisms). Through a

critical reading and analytical commentary on this text, the study seeks to uncover the underlying epistemological, ethical, and spiritual principles that inform his reformist outlook.

In addition to textual analysis, the study draws on the assessments of historians and researchers of Sudanese and Islamic Ṣūfīsm , as well as on the testimonies and accounts of Sheikh Aḥmad al-Ṭayyib's contemporaries among the leading Sheikhs of his time. By correlating these external perspectives with the internal evidence of the text itself, the study aims to elucidate both the character and the significance of his vision of renewal, situating it within its broader historical, intellectual, and spiritual contexts.

In the writings of the hagiographists as well the researchers Sheikh Aḥmad al-Ṭayyib has been described as a mystic scholar and a writer. This fact has been clear pointed out in the writings of Sheikh ʾAbd al-Mahamud and Sheikh Ḥasan al-Fatiḥ[15].

'Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes[16].

15-See ʾAbd al-Mahmoud Nūr al-Dā'im (1954, p.167, 168, 169, 170), and Ḥasan al-Fatiḥ (2004, p.139, 140, 141).
16- Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic*, 1500-1850*. Evanston. Northwestern University Press.1993:139.

One of the Sheikh's contemporaries, Aḥmad wad Isa, an esteemed scholar from Sudan, has written and shared his opinion on the intended book after reading the first aphorism, which states: "The first spiritual states in the people path of Allāh [Ṣūfīs] are repentance toward Allāh, dedication to His obedience through the fear of Allāh , patience on the Will of Allāh , and renunciation of everything other than Allāh ", He praised the author in when he wrote to him, said: "What a great Sheikh and Gnostic Imām, for previously thinking that asceticism is the end of the spiritual states [maqāmāt], while he added commenting on the entire authoring book, said: "collected [wealth] and hoarded, [جَمَـعَ فَأَوْعَـىٰ] .

Thus, Sheikh Aḥmad al-Ṭayyib b. al-Bashīr can be seen as having significantly elevated Ṣūfī thought in Sudan by situating it within major currents of classical Islamic mysticism. He explicitly linked Sudanese Ṣūfīsm to the metaphysical school of Ibn ʿArabī, particularly in his engagement with the doctrines of the Unity of Being (waḥdat al-wujūd) and the Unity of Witnessing (waḥdat al-shuhūd). At the same time, he drew upon the Sunni philosophical and spiritual synthesis of al-Ghazālī, especially in his treatment of the theory of the Muḥammadan Reality (*al-ḥaqīqa al-Muḥammadiyya*). Through this integrative approach, Sheikh Aḥmad al-Ṭayyib bridged metaphysical speculation and Sunni ethical theology, thereby articulating a coherent and elevated vision of Ṣūfīsm that both deepened and refined the intellectual landscape of Sudanese Islamic thought[17].

17- See Abd al-Qadir Mahmud. *(2010). Al-Fkr al-Dīni fi al-Sudan fi al-Qarn*

The Sudanese noted historian Muhammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *ṭaṣawwuf*, he states ;'And Sheikh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *ṭaṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarat'*[18].

Ali Salih Karrar (1992) writes: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of dhikr (remembrance, sc. of God, in communal ritual) and madiḥ (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Sheikh s of his day seeking to persuade them to unite under his leadership.

He is supposed to have authored over thirty works and treatises tackled the areas of prayers upon the prophet, philosophy of *ṭasawwuf*, *tawḥid*, *aḥzabs*, and supplications.

In Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian R.S. O'fahy has stated more than twenty authored books for Sheikh Aḥmad al-Ṭayyib:

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al-Ishrin, UK, institute of Asian and African studies,
18-See Mohammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

The spread of revivalist Ṣūfism in Sudan contributed a key dynamic Ṣufī renewal, as elsewhere, went back to teachers in Mecca and Madina. Of Moroccan origin, Aḥmad b. Idris Al-Fasi (1760-1837), was probably the most important of these. His disciples, who move in North Africa and the Arabian Peninsula as missionaries and pilgrims, and their descendants, founded and led what became tow of the most important Ṣufī orders in Sudan, the Khatmiyya and the Mirghaniyya (Holt 1970-19-20). A Medinan- based Sheikh, Mohammad Ibn, Abdul-Karim Al-Sammān (1718-1775), founded another important order, the Sammāniyya, which spread in Sudan through the preaching of Aḥmad Al-Ṭayyib Al-Bashir (1742/3-1824), a renowned *Mujadid* and Sheikh[19].

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of Ṣūfī knowledge (epistemology). He divided the Ṣūfī knowledge into five branches: 1) *al-Nāsūt* (Human) science, ii) *al-Malakūt* (Anglican) science, iii) *al-Jabarūt* (The Al-Mighty) science, iv) *al-Lāhūt* (Divinity) science and v) *al-Hāhūt* (Unity) science[20] .

Aside for his own intellectual and spiritual prowess, al-Sammān has become famous on account of another disciple, Aḥmad al-Ṭayyib (d. 1824), who spread his ideas in the Sudan as the Sammāniyya order[21]. The

19- John Chalcreaft. Popular Politics in the Making of the Modern Middle East. Cambridge University Press. 2016. P-133,

20- Amani Muhammad ElObeid.

21-http://www.tijani.org/Sheikh-Aḥmad -tijani-and-the-founding-of-the-ṭarīqa -tijaniyya/

first new impulse came from within the Khalwatiyya tradition represented by the affiliation stemming from Muhammad b. ‘Abd al-Karim al-Sammān (d.1775), which was brought to the Sudan by the returned Sudanese scholar, Aḥmad al-Ṭayyib wad al-Bashir (1742/3 to 1824)[22]. He came to be known as a reformist Ṣūfī master for those who put together mysticism and orthodoxy keeping a balance between them. The most salient aspect of Shaikh Aḥmad al-Ṭayyib’s Ṣūfīsm was his struggle of developing and reviving a mystical orthodoxy in place of prevailing Ṣūfīsm.

Therefore, he denounced particular Ṣūfī doctrines and many prevalent practices of Ṣūfīsm that he thought to be inconsistent with the Islāmic *Shariah*. He expressed his strong disagreement with many well-established spiritual Ṣūfī doctrines. From all this, it is not difficult to infer that Shaikh Aḥmad al-Ṭayyib was an Islāmic reformist and an orthodox legalistic Ṣūfī at the same time. Therefore, Aḥmad al-Ṭayyib movement of Islāmic reformation and renewal was also an endeavour to foster an orthodox spiritual revival. To accomplish this purpose, Shaikh Aḥmad al-Ṭayyib exerted all his efforts to restore traditional Islāmic *Sharia* as well as a mystical path based on Islāmic orthodoxy. He strongly believed that Islāmic law (*shariah*) and Ṣūfī path (*ṭarīqah*) were essentially inseparable and that there can be no discrepancy or inconsistency between them.

22- Louis Brenner. Muslim Identity & Social Change in Sub-Saharan Africa. Indiana University Press. 1993.

However, with the coming of the *ṭarīqa* into the Sudan, Sheikh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammān 's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Sheikh s of his day seeking to persuade them to unite under his leadership[23].

Aḥmad al-Ṭayyib is one of the pioneer of the Islāmic thought in western Sudan, has activated the religious and spiritual revival movement at the late of twelfth and the early of thirteenth *Hijri* century. His impact on our thoughtful life is undeniable, for it casts its shadow on our social, religious and political life.

The Sammānī reformist school, whose foundations were laid by Sheikh Aḥmad al-Ṭayyib al-Bashīr, represents one of the most significant renewal-oriented Ṣūfī experiences in Sudan. It combined firm adher-

23- *Dirasat Ifriqiyya*. Khartoum, Issue No 13, 1995, P: 42

ence to Islamic law (*sharīʿa*) with profound spiritual realization and an openness to societal and intellectual concerns. This reformist project continued across successive generations of scholars, spiritual guides, and poets, who contributed to consolidating the Sammānī approach and developing it in accordance with the demands of time and place.

Both Sheikh al-Qurashī Wad al-Zayn (1774-1880) and Sheikh Muḥammad Tom Wad Banqa (1764-1851) are regarded as among the most prominent figures who played a pivotal role in the trajectory of the Sammāniyya order following the passing of Sheikh Aḥmad al-Ṭayyib al-Bashīr, despite the large number of his outstanding disciples who contributed significantly to disseminating the teachings and literature of the order and consolidating its presence across various regions of Sudan. The particular distinction of these two figures, however, lies in the nature of the roles they assumed and in the far-reaching spiritual, social, and political consequences that resulted from their activities.

The importance of Sheikh al-Qurashī wad al-Zayn is especially evident in his role as the spiritual guide of the descendants of Sheikh Aḥmad al-Ṭayyib, the founder of the order. Indeed, the spiritual lineage of these descendants as a whole trace back to him, making him a central link in the continuity of the Sammāniyya chain within the Ṭayyibī family itself. Beyond this internal function, Sheikh al-Qurashī's significance extends to a broader sphere through his role as the spiritual mentor of the Mahdī, leader of the Mahdist movement. This

association imparted a clear political dimension to the Sammāniyya order and endowed it with an influence that transcended the purely spiritual domain to enter the public and activist spheres—a dimension that has been examined in a number of contemporary studies analyzing the relationship between Ṣūfīsm and politics in Sudan (see Amānī al-ʿUbayd 1997; ʿSalih 2015).

Sheikh Muḥammad Tom wad Banqa, by contrast, is viewed as a key witness to a critical phase in the history of the Yaʿqūbāb Ṣūfī lineage, as his lifetime coincided with the transformation of this lineage from the Qādiriyya al-Bahāriyya to the Sammāniyya order. Academic studies of Sudanese Ṣūfīsm indicate that his grandfather, Sheikh Banqa Abū Yaʿqūb, is considered the second most prominent figure in the country to have received the Ṣūfī path directly from Sheikh Tāj al-Dīn al-Bahārī, a fact that accords Sheikh Muḥammad Tūm a distinctive position in the history of the transmission and interpenetration of Ṣūfī orders. His particular importance derives from the central role he played in spreading the Sammāniyya order in the regions of Sennar, the White Nile, and Kordofan, where he is credited with having laid the foundations for its institutional and social presence, as noted in the works of McHugh 1994, ʿAlī Ṣāliḥ Karrār 1992, and Salih 2015.

Following the passing of Sheikh Aḥmad al-Ṭayyib, the phase of renewal entered a stage of consolidation and scholarly expansion, most clearly inaugurated by his grandson, Sheikh ʿAbd al-Maḥmūd Nūr al-Dāʾim

(1845–1915). He is widely regarded as the first to articulate this phase in a conscious and systematic manner, uniting prolific authorship with active spiritual guidance. Through an extensive corpus of eighty-four works spanning experiential and gnostic knowledge as well as the Arabic sciences in both prose and poetry, he reinforced the standing of the Sammāniyya order and Sudanese Ṣūfīsm , while also linking them to broader currents in the Islamic world. In addition, he preserved and revitalized the Sammānī intellectual heritage by collecting, editing, verifying, explicating, and expanding the works of earlier masters, supplementing them with his own original compositions, summaries, abridgements, poetic elaborations, and commentaries. This comprehensive effort rendered the tradition more accessible, coherent, and fruitful for students and scholars alike. Concurrently, through the establishment of numerous Ṣūfī centers and lodges within and beyond Sudan, all connected to his Sammāniyya lineage, he significantly expanded the order's reach and consolidated its transregional presence. The noted historian S.P. O'Fahey has described him as one of the major writers of the Nioltic Sudan, in his words: 'Still unprecedented in the history of *Ṣūfī* scholarship and Arabic literature. He left his mark on the history of Sammāni thought. Through his scholarship, his travels and contacts, Ábd al-Mahmud is one of the major writers of the Nioltic Sudan, in the late 19th and early 20th centuries[24]. While in the words of Amani Muḥammad El-Obeid

24- S, P, O'fahey, 1994:98, Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden Netherland.

(1997) he is one of the scholars of the Sammāniyya in Sudan, she writes: "Ṭabat centre of Abd al-Mahmoud Nūr al-Dā'im represents a continuation of the dualistic nature of Aḥmad al-Ṭayyib al-Bashīr". Abd al-Mahmoud Nūr al-Dā'im, the founder of the centre is known to be one of the celebrated scholars of the Sammāniyya *ṭarīqa* in Sudan. His writings are archetype of *Ṣūfī* – orthodox formula. His poems are in perfect Arabic language. Thus, the influence of this centre in writing in perfect Arabic language is noticeable[25].

Muḥammad Sharīf Nūr al-Dāʾim (1841-1907) —an educator, poet, man of letters, spiritual guide, and author—was one of the most prominent and influential figures of the Sammāniyya order. He is widely regarded as the principal teacher of Imam Muḥammad Aḥmad al-Mahdī, the leader of the Mahdist movement in Sudan. Occupying a distinguished scholarly and spiritual position within the order, he played a significant role in reviving the reformist and renewal-oriented legacy of his grandfather, Shaykh Aḥmad al-Ṭayyib al-Bashīr. His intellectual vision was marked by broad Islamic horizons, most notably reflected in his early advocacy for the unity of the Islamic world. This vision was clearly articulated during his visit to Sultan ʿAbd al-Ḥamīd II, with whom he discussed the possibility of unifying the Islamic Caliphate with the Islamic state of Bornu and the Shahniyya state in Iran. These ideas and

25-Amani Moḥammad El-Obeid. The Sammāniyya ṭarīqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.122.

reflections were documented in his work *al-Ibāna fī Ziyārat al-Istāna* (*Clarification on the Visit to Istanbul*), which reveals the reformist and political dimensions of his thought alongside his literary and intellectual concerns[26].

Among the most prominent Sammāni figures who played a decisive role in Sudanese religious, political, and social life—and who ultimately emerged as a national figure—was Imam Muḥammad Aḥmad al-Mahdī. al-Mahdī (born August 12, 1844—died June 22, 1885, Omdurman, Sudan) was the creator of a vast Islamic state extending from the Red Sea to Central Africa and founder of a movement that remained influential in Sudan a century later. As a youth he moved from orthodox religious study to a mystical interpretation of Islam. In 1881 he proclaimed his divine mission to purify Islam and the governments that defiled it. His extensive campaign culminated in the capture of Khartoum (January 26, 1885). He then established a theocratic state in the Sudan, with its capital at Omdurman.

He joined the Sammāniyyah order and grew to manhood in a wholly Sudanese religious setting, purposely separating himself from the official ruling class. By now the young man had begun to attract his own disciples and, in 1870, moved with them to a hermitage on Abā Island in the White Nile, 175 miles south of Khartoum[27].

26- Abdualgalil. Salih. The Sammāniyya: History, Doctrine & Future. op. cit. p- 285.

27- https://www.britannica.com/biography/al-Mahdi-Sudanese-religious-

Drawing on the religious, social, and political legacy of the Mahdiyya, the National Umma Party was formed under the leadership of Sayyid ʿAbd al-Raḥmān al-Mahdī. The party went on to play a major role in Sudan's struggle for independence and subsequently became a central actor in the country's post-independence political life and transformations.

Within the reformist Ṣūfī school founded by Sheikh Aḥmad al-Ṭayyib al-Bashīr, Sheikh Qarīb Allāh ibn Abū Ṣāliḥ (1866-1936) emerged as a leading figure in its later phase. He played a pioneering role in urbanizing the Sammāniyya tradition through the establishment of its first city-based center in Wad Nubāwī, Omdurman, which became a major hub of religious, intellectual, and spiritual activity. A scholar, realized gnostic, and accomplished Ṣūfī poet, he enriched the tradition through his dīwān *Rashafāt al-Madām* and through training disciples who went on to found further Sammāniyya centers in Khartoum. Besides his wide knowledge as an *Alim* and his insistence on going in accordance with *Shari'a*, Shaikh Qarib Allāh was famous for *karāma* – making"[28].

Alongside him, Sheikh al-Sammānī wad al-Bashīr wad Nūr al-Dāʾim (1850-1967) stood out as a formative figure in shaping the Sammāniyya's popular and social presence in Sudan. His renewalist method emphasized

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leader

28- Amani El-Obeid, Mohammad.The Sammāniyya ṭarīqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum. 1997, p:158.

simplicity and accessibility, aligning Ṣūfī practice with the lived realities of nomadic and pastoral communities. Drawing on an approachable Qādirī heritage, he focused on ethical formation, sound belief, and regular devotional practice, thereby deepening the order's spiritual and social influence across diverse segments of Sudanese society.

The success of his mission was closely tied to the qualities he embodied: profound knowledge of God, exemplary religious character, piety, asceticism, spiritual authority, and what was widely recognized as steadfastness and spiritual grace. Alongside his significant religious role in spiritual guidance, Sheikh al-Sammānī also played a notable social role, most visibly through the establishment of two major centers of guidance and reform—Ṭābat Sheikh al-Sammānī and Umm ʿAydān Sheikh al-Sammānī—which represented a natural extension of the reformist and renewalist efforts initiated by Sheikh Aḥmad al-Ṭayyib al-Bashīr.

Sheikh al-Sammānī wad al-Bashīr established the village of Umm ʿAydān as a major center of religious guidance and Ṣūfī life, with its masīd becoming the defining landmark of both the village and the wider al-Dinder region. Through his efforts, and later those of his son Sheikh al-Bakrī al-Sammānī (1954 -), the Sammānī–Qādirī tradition spread widely across eastern Sennar and its surroundings, attracting broad adherence among Arab and Fulani communities and extending its spiritual influence deep into al-Dinder.

Another key figure of the Sammānī tradition was Sheikh ʿAbd al-Maḥmūd al-Ḥifyān (1919-1973), a major intellectual and gnostic authority who sought to renew Islamic Ṣūfīsm by engaging modern scientific thought while remaining firmly grounded in Islamic law. Through his extensive writings—most notably the multi-volume *Naẓarāt fī al-Taṣawwuf al-Islāmī* (Perspectives on Islamic Mysticism) he addressed sensitive and long-debated Ṣūfī issues with rigor and clarity. His exceptional scholarship earned wide recognition across the Arab world, surprising many who assumed formal training at major institutions, and ultimately led to academic honors acknowledging the depth and originality of his intellectual legacy.

Sheikh ʿAbd al-Maḥmūd al-Ḥifyān (1919-1973), thus emerged as a remarkable intellectual figure who surprised the Sudanese scholarly scene. Although he passed away at a relatively young age—barely exceeding fifty years—he left behind a rich intellectual legacy, particularly in Islamic and Ṣūfī thought, comprising more than thirty works. His most famous contribution remains the series *Naẓarāt fī al-Taṣawwuf al-Islāmī*, consisting of ten volumes, each averaging over four hundred pages. Four of these volumes were published under the titles *al-Taṣawwuf al-Islāmī: al-Manhaj, Aṭwār al-Taṣawwuf, Ḥawl al-Bīʾa wa-l-Samāʿ*, and *Ṭuhr wa-Ṣalāh.*

Sheikh al-Ḥifyān's writings are distinguished by their systematic method, encyclopedic scope, and rigorous argumentation, firmly grounded in sound scholarly, le-

gal, and ethical principles. He addressed complex and controversial Ṣūfī issues—such as music and the spiritual environment—through respectful and balanced critical engagement with major scholars, demonstrating intellectual generosity and refined scholarly etiquette even in disagreement.

Al-Ḥafyan was among those endowed with eloquence and a mellifluous tongue rarely matched by his contemporaries. His discourse bore the stamp of the Ṣūfī gnostic, capable of unraveling the *ṭalāsim* of hidden meanings and esoteric secrets. Consequently, he authored numerous works of diverse scope and subject matter, unified by a dominant thematic concern with *ʿirfān* (gnosis)[29].

'A great *Ṣūfī* leader, an accomplished Māliki scholar, a poet and an erudite, spiritual writer, the late al-Shaykh Ábd al-Mahmud al-Ḥafyan of Ṭabat (1919-1973), author of The Bequest (*al-Wasiyya*), left a great legacy of scholarly works in all fields of the traditional Islāmic sciences. More...Yet although his contributions to the science of the sharīă are outstanding, it is his contributions in the field of ḥaqiqa that most highly rank him amongst the most distinguished of *Ṣūfī* Muslims. The *Wasiyya*, The Bequest, is but an approximation of the deep yet elegantly and lucidly stated meanings of the *sharīă* and the *ḥaqiqa* of Islām. It addresses not only the followers of the Sama'aniyya Order, or even all Muslims, but all men and women, young and old, who

29- *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-1, 2004:1385

care to listen to the advice of a noble spirit and a great *Ṣūfī* Muslim, whose influence transcends his time and place[30].

Continuing the reformist Ṣūfī legacy of Sheikh Aḥmad al-Ṭayyib al-Bashīr and Sheikh Qarīb Allāh, Sheikh al-Fātiḥ Qarīb Allāh (1915-1986), and his son Sheikh Ḥasan al-Fātiḥ Qarīb Allāh (1936- 2005), emerged as key figures from the Qarīb Allāh center. Sheikh al-Fātiḥ, in particular, played a pivotal role in extending the Sammāniyya ṭarīqa beyond Sudan into Africa, especially Nigeria, through his disciple Sheikh Muḥammad Nāṣir Kubrā, whose following in Kano reached vast numbers, illustrating the wide reach and enduring impact of this reformist Ṣūfī expansion. In 1949, Nāṣir performed the pilgrimage and met the new Khalīfa, Shaykh Hāshim, as well as Shaykh Muḥammad of Mauritania. On his return, he traveled to Sudan, where he met Shaykh Muḥammad al-Fātiḥ b. Shaykh Qarīb Allāh, the Khalīfa of the Sudanese Sammāniyya, and visited other Arab countries, acquiring further knowledge of ḥaḍra and bandīrī organizational practices. By 1950, Nāṣir had developed a notably eclectic and versatile religious profile that surpassed that of his teachers. Through his ability to render Ṣūfī practices socially acceptable to a broader audience, he facilitated the expansion of the Qādiriyya order throughout the country[31].

Khalifa Sheikh Qaribullah Sheikh Muhammad Nasir

30- http://www.islamicbookstore.com/b9771.html.
31- Abdulgalil. Salih. The Sammāniyya , op. cit. p 171

Kabara Al-Malikiy, Al-Ash'ariy, Al-Qadiriy (born 17 February 1959) is the leader of the Qadriyyah Ṣūfī Movement in Nigeria and the West African region. He became the Khalifa in 1996 after the death of his father, Sheikh Muhammad Nasir Kabara. With adherents stretching from Chad basin to the Senegambia, the Qadriyyah Ṭarīqa is the most focused concentration of Ṣūfī adherents in post-colonial Africa[32].

It worth noting that the Sammāniyya ṭarīqa in Negira centre of Sheikh Muhammad Nasser Kabra is known as the Qadiriyya.

The impact of Sheikh al-Fātiḥ's renewalist approach is also evident through a number of his other disciples, including Sheikh Bābakir Aḥmad Bābakir. Shaykh Babikir Ahmed Babikir is the Imam and Spiritual Director of Islamia School. He studied the Islamic Sciences in Sudan under Shaykh Fatih Qaribullah, the grandson of the Great Shaykh Ahmed al-Tayyib. A charismatic and much loved figure[33]

The renewal and reformist Ṣūfī project within the Qarībī–Ṭayyibī–Sammānī lineage continued through Sheikh Professor Ḥasan al-Fātiḥ Qarīb Allāh (1936-2005), who uniquely combined academic leadership with spiritual authority. As both Director of Omdurman Islamic University and spiritual successor to his

32-https://en.wikipedia.org/wiki/Qaribullah_Nasiru_Kabara#:~:text=Khalifa%20Sheikh%20Qaribullah%20Sheikh%20Muhammad,and%20the%20West%20African%20region.
33- https://www.iidr.org/people/14-babikar-ahmed-babikar/

father, he advanced a scholarly method of Ṣūfī renewal through extensive teaching, prolific authorship, and sustained efforts to integrate Ṣūfī values into Sudanese higher education.

‘Qarīb Allāh is a scholar who has taught in various universities and was for several years the chancellor (president) of the Omdurman Islāmic University. He has also written and published over 100 books, following a pattern established by his spiritual lineage26. ‘The literary tradition within the descendants of Aḥmad al-Ṭayyib has flourished ever since at the various Sammāni centres in Omdurman, Ṭabat and elsewhere. The Qarýbiyya branch in Omdurman, whose present (1993) Shaykh is Dr. Ḥasan Muḥammad al-Fatiḥ Qarib Allāh, has been particularly effective in adapting the Sammāniyya tradition to a modern urban context[34]. Shaykh Ḥasan has great fame, as a Sammāniyya Shaykh whom made contributions, to the *Ṣūfī* movement, in Sudan and added to the legacy built by his father, and grandfather before him. ‘But the *Shaykhdom* of professor Ḥasan al- Fatiḥ, based on *Ṣūfī ṭarīqa,* has transferred the *Ṣūfī ṭariq*, as a way for the common, to the choice or selection of cultured class, educated elite aswell wealthy class[35].

Sheikh Hasan Qarīb Allāh sums up the Ṣūfī mandate thus: “The Ṣūfī should do good for people and follow

34- S, P, O’fahey, S, R. Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.1994, p .7.
28 - http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=
35-http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCgQFjAA&url=http%3A%2F%2Fwww.almesbar

the way of the Prophet Mohammed. He should be tolerant with his family, neighbors and allothers in the world."[36]

Muḥammad Qarīb Allāh, Shaykh of the Qarībiyya Sammāniyya *ṭarīqa*, one time Vice-Chancellor of the Omdurman Islamic University, a discerning collector of manuscripts on Ṣūfīsm from all over the Middle East, and a longterm member of the Egyptian Higher Ṣūfī Council; he was a prolific scholar, particularly on issues of education,29 and a wonderful leader of *dhikr*[37].

Alongside institutional and scholarly renewal, Ṣūfī poetry played a central role in articulating reformist ideas. The poet al-Makkāwī Muḥammad Balah (d. 1948) emerged as a leading voice who expressed the renewalist vision initiated by Sheikh Aḥmad al-Ṭayyib al-Bashīr, continuing a tradition earlier shaped by Sheikh ʿAbd al-Maḥmūd Nūr al-Dāʾim. This poetic renewal was further embodied by figures such as Sheikh Hāshim al-Sheikh ʿAbd al-Maḥmūd 1905 -1969), Sheikh Muḥammad al-Ṣābūnībī1898-1984)) and especially Sheikh ʿAbd al-Raḥīm al-Burāʿī (1923-2005), whose wide religious and social influence made him a comprehensive model of reformist Ṣūfī leadership.

36- Ibtisam. Mirghani. *Tatwir al-Fikr al-Tarbui fi Atriqa ASammāniyya.*Op.cit, p216.

37- R.S. O›FAHEY.SOME RECENT PUBLICATIONS FROM AND ABOUT THE SUDAN.*Sudanic Africa*
Vol. 16 (2005), pp. 137-153 (17 pages).https://www.jstor.org/stable/25653430?read-now=1&refreqid=excelsior%3A8ad8685839076b5ce872f00fdac5adcf&seq=14#page_scan_tab_contents

According to (Solomon (2010), Issa (2006), Amani (1998), and Salih (2020)), he is regarded as a social reformer whose efforts were directed toward combating harmful practices within his community, such as alcohol consumption and female circumcision. These reform initiatives began in the 1940s. Moreover, in order to encourage marriage among young people, he organized what became known as collective marriages on an annual basis from that period until his passing in 2005. This initiative proved to be a highly successful project under his leadership.

The Sammāniyya reformist tradition manifested in diverse forms shaped by context and individual aptitude, rather than adhering to a single model of renewal. A notable example of this diversity is Sheikh Muḥammad Aḥmad Abū ʿEzzah (1926-2021), whose contribution took the form of long-term Qurʾānic education rather than conventional Ṣūfī leadership. Through the *khalwa* he established in North Kordofan, he devoted seven decades to training successive generations, producing thousands of students and inspiring the spread of Qurʾānic schools across Sudan. His work represents a distinct yet integral trajectory of reform within the broader Sammāniyya renewal movement[38].

This assessment argues for the continued vitality of Sheikh Aḥmad al-Ṭayyib al-Bashīr's renewalist project into 2026, drawing on documentary research complet-

38- Abdulgalil. Salih. The Sammāniyya: History, Doctrine and Future. Op.cit. p 210.

ed in 2015 and fieldwork conducted in 2013 at major Sammāniyya centers in Sudan. The findings indicate sustained religious, spiritual, social, and cultural activity across these institutions, albeit with contextual variations. The expanding digital presence of these centers, particularly through online broadcasting of religious events, further substantiates the project's continuity. Collectively, these empirical indicators demonstrate the institutional resilience of the Sammāniyya order and the enduring adaptability of al-Bashīr's renewalist vision to contemporary social and technological contexts.

Dr. Abdulgalil Abdallah Salih

Al-Baha- KSA

8th of February/2026

Chapter One

Revivalism and Revivalists

There is a strong tradition of revival and reform in Islām. The concept of *Tajdīd* (renewal/revival) is a fundamental concept within Islām, based on the Qur'an and *Sunnah* of the Prophet. The preaching of Islām itself is presented in the Qur'an as the revival of the true religion of God and reform of corrupt practices that had crept into the practices of religion by earlier peoples. Islām regards itself as both the corroboration and the purification of the original faith as held by prophet Ibrahim, father of monotheism. Thus, Islām is not a new religion but a reaffirmation and renewal of the ancient Ibrahimic belief. This unit attempts to examine the concept of *Tajdīd* and its development in Islām.

The key word in this quote is *yujaddid*, the present form of the verb *jaddada*, whose verbal noun is *Tajdīd*. The one(s) who carry out *Tajdīd* are thus guided" *Mujaddid* (un)" revivalists. In itslinguistic sense the word *jaddada* means "to renew something". The word in its various grammatical forms has been used in the Qur'an and featured in some sayings "*ahadith*" of the prophet. Since then, it has acquired a somewhat technical meaning. It means returning something afresh exactly as it originally was. In the context of the hadith quot-

ed above, the word *Tajdīd* refers to renewing or better still reviving the application of Islām in the Muslim community. Since the religion of Islām, as contained in the Quran and *Hadith*, has already been revealed and will remain intact, needing neither addition nor subtraction but only interpretation and application, definitely it is the application which tends to wane with time that needs revivals. The word *Tajdīd* therefore, means the renewal of the application of Islām in society, revitalizing the Muslim community and returning it to the path of Islām afresh[39]. Though the words *jaddada* and *Tajdīd* cannot be found anywhere in the Qur'an, the concept of *Tajdīd* as well as the roots of the *hadith* are firmly embedded in the Qur'an. The advent of the Qur'an, could be said to have represented the *Tajdīd*" renewal of previous messages sent through earlier messengers. Allāh likens this *Tajdīd* of the Qur'an to bringing the earth back to life, when He says: Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. Know you (all) that God gives life to the earth after its death! Already have We shown the signs plainly to you, that you may learn wisdom. (Qur'an 57:16-17).

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The Arabic terms *iḥyāʿ* (revival) and *tajdīd* (renewal) are often used concurrently, but renewal is more akin to *iṣlāḥ* (reform) than revival, which is more concerned with re-awakening of certain Islāmic practices or ideas. Both terms are also used in the context of modern Islāmic movements, but they also have important pre-modern roots. Premodern renewal was usually associated with a specifically designated purifier who, according to the *ḥadīth*s (Prophetic traditions), would come at the "head of each century" to renew the faith and practice of Muslims. Many puritanical reformers were, as a result, identified by their followers as the designated revivalist or *Mujaddid* of the era. Revival had a stronger sense of a strengthening of the spiritual dimensions of faith and practice, as seen in the writings of Abū Ḥāmid al-Ghazālī (d. 1111CE)[40].

Tajdīd is the Arabic term for "renewal." In formal Muslim discussions, this term refers to conscious efforts to bring about the renewal of religious faith and practice, emphasizing strict adherence to the prescriptions of the Qurʾan and the precedents of the prophet Muhammad. The foundation for this usage is a widely accepted tradition in which Muhammad is reported to have said, "God will send to this *umma* [the Muslim community] at the head of each century those who will renew its faith for it." Persons engaged in this activity of renewal are called *Mujaddid* s. The key word here is *yujaddid*, the present form of the verb *jaddada* the noun of which is *Tajdīd*. The one(s) who undertake *Tajdīd* are thus

40-http://www.oxfordislamicstudies.com/article/opr/t236/e0682

led "*Mujaddid* (un)". In its purely linguistic sense the word *jaddada* means renew something. The word in its various grammatical forms has however been used in the Qur'an and appeared in some *ahadith* of the prophet. It has since then acquired a rather technical meaning. It means returning something anew exactly as it was originally. In the context of this particular *hadith,* the word *Mujaddid* refers to renewing or better still reviving the application of Islām in the Muslim community. Since the religion of Islām, as contained in its two principal sources, has already been revealed and will remain intact, needing neither addition nor subtraction only interpretation and application, certainly it is the application which with time tends to waneand needs resuscitations. The word *Tajdīd* means, therefore, the renewal of the application of Islām in society, revitalizing their community and returning it to the path of Islām anew, as it was originally. Though the very words *jaddada* and *Tajdīd* have not been used any where in the Qur'an, the concept of *Tajdīd* as well as the roots of the *hadith* are firmly ingrained in the Qur'an. The very advent of the Qur'an, represented the *Tajdīd* of previous messages sent through earlier messengers. Likening this *Tajdīd* of the Qur'an to bringing the earth back to life, Allāh said, "Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious

transgressors. Know ye (all) that God giveth life to the earth after its death! Already have We shown the signs plainly to you, that ye may learn wisdom."Turabi has cogently argued that the coming down of messages as well as its frequent remembrance, revitalizes the community very much in the way the rain does to the earth. That these ayat therefore point to the necessity of receiving messages or remembrance thereof in order to forestall the drying of hearts to revitalize the community[41].Being the last of these messages, the Qur'an had to go further to entrench the very culture of *Tajdīd* in its message to ensure the continuity of this tradition. By choosing to start its message with the command to "Read: In the name of thy Lord Who created. Create man from a clot", and proceeding to repeat "Read: And thy Lord is the most bounteous. Who teacheth by the pen, teacheth man that which he knew not", the Qur'an was proclaiming an era of learning, encouraging the spirit of inquiry and closing the door of blind imitation (*taqlid*).bn al-Athir thought that this was unnecessary, for, he believes, the *hadith* on *Tajdīd* had already anticipated the growth of the *umma* and the spread and development of knowledge into various disciplines andspecializations. Thus different parts of the may have

41- USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

different needs fortheir regeneration. One community may require a Ṣūfī (an ascetic), another may need *a mujtahid*, another *amujahid*, yet another may require a combination of all the three for its regeneration[42].Sidi Mukhtar's vision of the

Who is the *Mujaddid* ?

A Mujaddid is a religious scholar who teaches people their religion again when people leave the *sunnahs* of the Prophet and *bid'ahs* are wide spread; and abolish those *bid'ahs*. The word "*Mujaddid* " stems from the verb"*jadda*"[43]

Mujaddid is that of a scholar who was "erudite in *al-ilum al-zahira* (exoteric knowledge) and *al-ilum al-batina* (esoteric knowledge[44]).

Although there have been disagreements over the de-

42-USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

43-http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

44-USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

tails, and over which Muslim leaders were deserving of the title of *Mujaddid ,* the basic understanding of the importance of renewal has been remarkably constant throughout Islāmic history. In the course of the history of the human community of Muslims, Muslims recognize that the actual faith and practice of the people sometimes departed from the ideal defined by the Qur›an and the model of the Prophet. Muslims believe that the prophet Muhammad is the final Messenger of God so that in those times when Muslims have not lived up to the Islāmic ideal, the community does not need a new prophet, it needs renewal. This mode of response to historical change is most important among Sunni Muslims. Within the Shi‹ite traditions, there is greater emphasis on messianic styles of religious resurgence, with an important theme being the coming of the anticipated Mahdi, or rightly-guided leader whose appearance will be part of the events leading to the final establishment of God's rule of justice.

The approaches of leaders of renewal have usually emphasized certain common themes. The first was the call for the return to the Qur›an and the *sunna* (traditions of the Prophet). This often involved condemnation of practices that were identified as illegitimate innovations and departures from the Islāmic ideal. This was not a simple conservative perspective since it involved a rejection of at least some aspects of existing conditions. As a result, a common second element in movements of renewal is the call for exercising informed independent judgment (*ijtihad*) and a rejection of the practice of simply following the judgments and interpretations of pre-

vious teachers (*taqlid*). The debates between the advocates of the two positions, *ijtihad* and *taqlid,* form a major part of the intellectual history of movements of renewal in Islāmic history.

A number of major figures in Islāmic history are usually identified as having been *Mujaddid* s in their era. Among the most important of these are Abu Hamid al-Ghazali (d. 1111 c.e.), a teacher who brought together mystical and legal dimensions of Islāmic faith[45]

The *Mujaddid 's* objective is to revive Islām, remove from it any extraneous elements and to restore it to its pristine state. *A Mujaddid* might be *a caliph*, a founder of a Ṣūfī order, a saint (wali), a prominent teacher, a scholar or some other kind of influential person.Usually all those who are considered to be the *Mujaddid* may not compulsory that they claim. They can be recognize by their work for Islām and its revival[46].

Futhermore, on the defination of the word *Mujaddid* it was stated that he is "one who renews" and "renewal" itself is *tajdīd*. Lexemes derived from the root of this term are found in the Qurʿān (for example, 17:49; 34:7) and the concept of renewal present there (cf. Qurʿān 57:17), although the exact terms *tajdīd* or *Mujaddid* do not occur in it[47].

The Qualities of a *Mujaddid*

Among the conditions necessary for one to qualify

45-http://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/tajdid
46-http://www.aulia-e-hind.com/dargah/sirhind.htm
47-http://www.oxfordislamicstudies.com/print/opr/t236/e0969

as *Mujaddid* , Maulana Zafaruddin Qadiri Razvi (may Allāh be pleased with him) wrote, were that the man (it could not be a woman) be *a Sunni* of sound belief, an *alim* who combined in himself all the sciences and skills (ulum o funun ka jami), that he be well known (the most famous among the celebrated of his age), a protector of religion unfettered by fear of going against prevailing 'innovations', and learned in *Sharia* and *ṭarīqa* (Ṣūfīsm). He also has to satisfy the technical requirement that he be well known by the end of the century in which he was born, and at the beginning of that in which he was to die[48].

- It is not necessary that *a Mujaddid* be from the Ahle-Bayt as claimed by the Shias and other sects.
- It is not necessary that *a Mujaddid* be *a Mujtahid.*
- What is absolutely necessary is that he be a Sunni with correct beliefs according to the *Ahle-Sunnah wa Jamah.*
- He be profound scholar *Aalim* of Deen.
- He be a Master and embodiment of most of the Sciences of Knowledge.
- He be an outstanding Scholar of his time.

48-http://sunnirazvi.net/topics/mujaddid.htm#Mujaddid of the Hijri 14th Century

- His services for the Deen be purely for the pleasure of Allāh and His Rasool and not for greed of wealth and other worldly gain.
- He be fearless of opposition and rulers of his time.
- He will not act or give verdicts to please any person besides Allāh and His Rasool.
- He will not fear speaking or advocating Truth in all circumstances.
- He will not use Religion to gain worldly fame.
- He will be a very pious and Allāh fearing person.
- He will perfect mixture of the *Shari'ah* and *Tari'qah*.
- He will not tolerate any opposition to the *Shari'ah*.
- And according to 'Allama Imam Isma'il Haqqee, it is necessary for *a Mujaddid* that both in the last portion of the century he was born in and the beginning of the century he passes away in, he be famous and be a fountain and focal authority of religion for the *Ulama* of his time.
- It is also necessary for a *Mujaddid* that the

Scholars (*Ulama*) of his time observe, benefit and be convinced of his impeccable lifestyle and profound knowledge and hence acknowledge and announce in public that he is a *Mujaddid* .

- Therefore it is important that a *Mujaddid* be a perfect embodiment and *Alim* of both the external (*Shari'ah*) and internal (Spiritual) sciences of Knowledge promoting the protecting the Sunnah and fighting and destroying *Bid'ah*[49].

Identification of a *Mujaddid*

Sheikh al-Islām Imam Badr al-Deen Abdal states in his

book, *Risalah Mardiyyah fi al-Nusrat Madhab al-Ash'riyyah*:

"*A Mujaddid* is recognized by the strong opinion of his contemporary noble *Ulama* who greatly benefit from his condition and prolific Knowledge. He will be an embodiment of both external and internal sciences of Knowledge supporting and defending the *Sunnah* and challenging and defeating *Bid'ah*[50]."

They have got the following features:

1- They only follow Quran as their guides.

49- Ibid
50- Ibid

2- They have got a wide opinion expert in science, a fine reasoning and an exact sincerity. They have got a deep jurisprudence and a potential of divinity. They are not influenced or impressed by and do not involve their personal professions and by dispositions into their duties in order to show truths as pure as possible.

3- They do not aim at anything worldly or otherworldly other than pleasing Allāh and this state of theirs is noticed by everyone.

4- They discover the aspects of Quran which are related to the century they live in and explain them in a way that every part of the society from lower class people to higher class people can understand and benefit from.

5- They teach the truths of Quran and belief by proving them with indisputable proofs.

6- They enlighten and satisfy people's minds, hearts, consciousnesses and spirits and explain their causes with effective and influential lessons which are strong and clear enough to silence even *Satan*.

7- They save people from negative traits which prevents people from understanding the truths, such as egotism, conceit, arrogance and vanity, and enable them to have elevated and nice moral qualities such as modesty and humbleness.

8- They follow the *sunnah* of the Messenger of Allāh. They live in accordance with their knowledge. They have got utmost piety and taqwa, utmost sincerity and

persistence in service to religion, utmost loyalty and self-sacrifice, utmost thrift and contentment with what they have.

9- They have got an Islāmic courage and bravery which lets them ignore all oppressions, torments and death penalty, which lets them sermon without being influenced by anything, and which lets them tell the truths fearlessly with a power of belief which can challenge theworld[51]

The signs of a *Mujaddid* are that through his speeches and writings and through his endeavors and efforts innovations (*bid'ahs*) are abolished, the *Sunnah* is spread [far and wide] and those *sunnahs* which were [considered] dead are revived. It is not necessary for his name to include "Aḥmad " or "Muhammad" in it nor is this known from any [authentic] *hadith*[52]

A Mujaddid must accept the pillars of Islām in the depth of his heart and believe in them within his view, understanding and feelings[53].

It is amongst *a Mujaddid 's* basic duties to work on making an intellectual and doctrinaire revolution; that is to say; adjusting people's thoughts, beliefs, feelings and moral values to Islām, improving educational sys-

51-http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav
52-https://www.deoband.org/2010/04/hadith/hadith-commentary/a-query-about-mujaddids-and-their-signs/
53-http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

tem, performing Islāmic knowledges and arts and, in short, refreshing the pure Islāmic spirit and thought.

Mujaddid must know the general rules and basic aims of the religion, understand the direction and state of technological and social developments of his time, determine a way and method for what he can do to improve and change the social life inherited from the previous generations. While doing these, he must enable the spirit, safety and aims of Islām to manifest and pave the way for Islām's leadership of world in true social advancement.

Mujaddid means that a religious scholar having the characteristics that a prophet has manages himself to be recognized by scholars, with his intellect, acumen, knowledge, mastership and persistence. This is metaphysical leadership. Prophets receive revelations. However, *a Mujaddid* has got the inspiration to comprehend revelations and explain them to people. Only people whose souls and dispositions are astray contradict to *a Mujaddid* .

Mujaddid s must have got a pure heart which will be worthy of receiving divine inspirations. No matter how knowledgeable the ones who are not worthy of Allāh's help may be, they cannot guide people to the way, which is called "*Hidaya* (righteousness)", leading to Allāh's contentment.

Mujaddid must diagnose the disease of the century very well, offer solutions to it and must consider himself dutiful of it. He must refresh the spirit, knowledge

and ideas of the pure Islām and behave in accordance with his knowledge and his behaviors must represent Islām. Also, *Mujaddid* must have the power of jurisprudence in religion. He must offer methods, struggle against enemies of the religion, invigorate fards and sunnahs and his *Tajdīd* must be world-wide.

Mujaddid s must definitely be scholars and they must restore knowledge with the works they write.

"*Mujaddid s* will come in a time when knowledge declines, sunnah starts to be forgotten and ignorance and bid'ahs are wide-spread.

Mujaddid s are advanced in understanding and explaining Islām with their model loyalty and sincerity and superiority in knowledge. They are competent in all knowledges of the time and they receive inspirations.

Iṣlāḥ and Tajdīd

Iṣlāḥ (reform) and tajdid (renewal) are religious imperatives that aim to return Islamic faith, its texts, principles, methodologies, understanding and inference to their original pristine state and remove any properties that effaced their essence and disfigured their reality[54]. There is a difference between Iṣlāḥ and *Tajdīd* and the difference between them is one of purpose that necessitates the formulation of a plan and its execution.

54- Reform (Islah) and Renewal (Tajdid) in Islamic Thought. Avilable at https://www.dar-alifta.org/en/article/details/1870/reform-islah-and-renewal-tajdid-in-islamic-thought

Change is spontaneous—it occurs with a change in time and people, by life and death, through the dynamics of life and their complexities, and the scientific discoveries or flashes of intellectual inspirations that in turn effect the relations between individuals and societies and between countries and conglomerations. Change is the amendment of some faulty state of reality. To effectuate change and move to a better direction, it is necessary to devise a plan that brings about a change that is suited for the achievements of goals or, at least, part of them.

Definition: Iṣlāḥ literally means "correction" or "rectification." It refers to restoring what has gone wrong in religious practice, ethics, or social conduct, without changing the core principles of Islam.

The Difference Between Iṣlāḥ and Tajdīd

The terms *Iṣlāḥ* and *Tajdīd* fall under the umbrella of change. Based on their usage, a group of contemporary literary figures have maintained that the two terms are synonymous while others contended otherwise.

There is a difference between *Iṣlāḥ* and tajdid and the difference between them is one of purpose that necessitates the formulation of a plan and its execution. Change is spontaneous—it occurs with a change in time and people, by life and death, through the dynamics of life and their complexities, and the scientific discoveries or flashes of intellectual inspirations that in turn effect the relations between individuals and societies and between countries and conglomerations. Change

is the amendment of some faulty state of reality. To effectuate change and move to a better direction, it is necessary to devise a plan that brings about a change that is suited for the achievements of goals or, at least, part of them.

Iṣlāḥ (reform) and *Tajdīd* (renewal) both aim to revive spiritual practice, but with different focuses: *Iṣlāḥ* corrects defects, moral failings, and imbalances in personal or communal conduct based on the Quran and Sunnah. *Tajdīd* focuses on purifying the tradition, restoring practices to their original, pristine form, and adapting them to new contexts.

According to the latter group, *Iṣlāḥ* presupposes a deficiency in reality that may reach a degree of imbalance, requiring its displacement. For this reason, *Iṣlāḥ* necessitates not surrendering to inherited legacies and assuming that the predecessors have made some error either in their understanding of religion, its practical application or both. This forms the grounds for the need to eliminate any deficiency through amendment. This notion of *Iṣlāḥ* can accommodate the notion of partial or complete cognitive detachment depending on the reformer's view of the scope of Iṣlāḥ or of the intent and goals of change. It makes it possible to review knowledge, the necessary apparatus for dealing with it, and finding a new standard for its assessment, generating a new classification of knowledge. These are only the initial steps though they are nevertheless essential elements of *Iṣlāḥ* .

To sum up, and based on the above we can add: "Iṣlāḥ (Reform) focuses on correcting outward behavior, societal practices, and the practical application of Islamic teachings. It is corrective and often collective, aiming to remove errors, restore integrity, and ensure proper conduct (*Qur'an* 11:88). In Ṣūfī thought, reform begins with the self (*iṣlāḥ al-nafs*) and extends to society (Al-Ghazālī, *Iḥyāʾ ʿUlūm al-Dīn*).

Tajdīd (Renewal) emphasizes reviving the intellectual, spiritual, and ethical essence of Islam. It restores faith and spiritual vitality, ensuring the religion's enduring relevance. *Tajdīd* can be individual or communal and aligns outward practice with inner truth (*Abū Dāwūd*; Al-Jīlī, *al-Insān al-Kāmil*).

Chapter Two

Ṣūfī Orders Prior to Sammāniyya

One of the most important developments in Islām that gave form to the religious practices among Sudanese Muslims is the prevalence of *Ṣūfīsm.* As practiced by the Sudanese, some of the salient aspects of *Ṣūfīsm* were the emphasis on ecstatic and place-oriented rituals, which resonated with earlier traditional practices, and the transmission of religion from a master to his students, which is consistent with the traditional passing of authority and oral transmission of knowledge. The contrast that sometimes is made between *Ṣūfī* Yūsuf. Fadal. Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum, 2003, p.37. 101 and orthodox *Sunni* Islām , which prevails throughout most areas of the Muslim world, does not apply in the case of Sudan. The Sudanese *Ṣūfīs,* and especially the leading families among them which came to dominate the political scene, saw no contradiction between their *Ṣūfī* practices and their adherence to *Sunni* Islām . That is to say, they were able to make a peaceful merger between "traditional" and "orthodox" practices. Islām has entered Sudan, by its own potential power, rather than being accompanied by a coercion authority. So, it was the people own will, it didn't enforce on them.

And here, there was no ruler, who came, to tell that he takes his power and legitimacy from Allāh. Thus, the politics had no role in the spread of Islām in Sudan, but it was a pure social matter.

Many historic accounts suggest that Islām made its impact in Sudan through the activity of Ṣūfī orders. The orders first came to Sudan in the 16th century, and began to expand and take root two centuries later. There are as many as a dozen Ṣūfī orders in Sudan. While some are restricted to Sudan, others are widespread in Africa and the Middle East. Several orders are derivatives of older orders, and were established by men who made major or minor alterations to the practices of the orders to which they had formerly been linked.

Ṣūfī orders reached all parts of Sudan until, according to some commentators, they reached about five main orders and several secondary ones. The most common ones are al-Qādiriyya with its multiple branches, al-Samaniyya, al-Shazaliyya, al-Tijaniyya, al-Mirghaniyya (al-Khatmiyya), al-Mikashfiyya, al-Majzoubiyya, al-Burhaniyya, al-Idrisiyya-al-Aḥmad iya, al-Rashidiyya, al-Ismailiyya, al-Mahdiyya (al-Ansar) and the Naqshbandiyya[55].

This then, was a clear manifestation of ṭarīqa- way as a more active principle than had prevailed in the Sudan earlier[56].

55-http://Ṣūfī news.blogspot.com/2011/10/spiritual-joyousness.html
56- Nehemia Levtzion & Randall L. Pouwels. The History of Islam in Africa. Ohaio University Press. 2000.

Ṣūfīsm came into the Sudan side by side with Islām. Holymen and teachers accompanied the traders wherever they went. They were directly responsible for consolidating the process of religious conversion. The holymen were not only teachers. Encouraged by the mystical powers which they either claimed or were attributed to them by their followers, these men acted as mediators both in religious and secular affairs. They were very effective in recently converted communities. The importance of these men in Sudanese society is reflected in the large number of tombs, especially the dome-shaped buildings known as *qoba*, all over the country. It was made clear earlier that the beginning of-Ṣūfīsm in the Sudan, and the first Ṣūfī s to appear there came with the rise of the Islāmic Sultanate of the Funj. The kings of the Funj encouraged learned men both from abroad and from inside the country to come and settle in their kingdom to teach Islām[57]

The Funj regime had witnessed the flourishing of the first Islāmic activities in the Sudan. This is clear from the migration of religious men, from inside and abroad, to the Funj state. It is also evident from the large number of Sudanese who were taught by these men as is clear in *at-Ṭabaqāt*. One specific characteristic or this movement was that it was largely dominated by Ṣūfī sm in its simplest from.

57- Khadiga Karrar al-Tayyib. Aspects of Ṣūfīsm in the Sudan. A thesis submitted for the degree of Master of Arts of the University of Durham April 1975 p , 48.

The factors which led to the migration or learned men to the Sudan were both external and internal ones. The external factors were largely connected with the political unrest which dominated the Islāmic world at that time. This political unrest started with the rise of the Abbasid Caliphate in Arabia and prevailed during the Fatimid Caliphate in Egypt. During the period of this migration the situation in Morocco was also unstable. This led to the migration of many people who were weary of political conflict and who stated to adopt a Ṣūfī way of life. The internal factors which encouraged this migration were the peaceful and stable situation in the Funj Sultanate. The Funj leaders also encouraged this migration. They treated the Shafkhs with great respect, to the extent that the Shaikhs became influential in both the religious and social life as will be shown. Although there was no organized Islāmic teaching in the Sudan before the Funj Sultanate, yet it is most important to notice that most, if not all, of the religious leaders during the Funj Sultanate emerged from within the country. Some of these men were either descendants or students of the first teachers in the Northern Sudan, or men who sought knowledge on their own and migrated to Islāmic countries like Egypt and Arabia and then returned and taught in the Sudan. Examples of both categories can be found in *at-Ṭabaqāt.*

Ibn Dayf Allāh, a Sudanese historian (1727-1810), in his *Ṭabaqāt* has recorded interesting accounts about this period in the history of Ṣūfīsm in the Sudan. It may be said that his book is one of the essential

sources for the study of the coming or Ṣūfīsm to the Sudan. Although he had not written about this point in a straightforward way, yet one can bring together the scattered facts he has included in his writings[58]. His book is essentially a record or famous personalities during the Funj Sultanate. The author himself stressed the fact that he depended in his writing on the oral traditions he had collected from the people. This shows that there was no written history about that period he intended to cover. He said: There is no written history about our ancestors, nor about these men; but they are known to everyone. What people say about them is reliable since it is narrated by a series of successive narrators. " It also proves the fact that Islām was established in the Sudan on a Ṣūfī basis. ·· This does not mean that the Sudan had known and practised Ṣūfīsm in its classical mystical sense. The first roots of Ṣūfīsm in the Sudan took the form of ordinary non-esoteric religious associations. This is clear from the fact that there were no mystical formulations available during this early period. The first influx of Ṣūfīs into the Sudan started at the beginning of the sixteenth century during the Funj Sultanate. Although by that time Islām was established in the Sudan, it was merely a process of conversion. Teaching of the Qur'an and *Sharia* did not exist. This is clear in what Ibn Dayf Allāh said about this period that "At this time the first half ofthe sixteenth century -there were no schools for teaching Islām; the people were totally ignorant even of the simplest rules of marriage

58- Ibid

and divorce."[59]There are confusing reports in *at-Ṭabaqāt* about who was the first to light the fire or 'Abd al-Qidir al-Jilani in the Sudan. As mentioned previously the first Khalifah of Taj al-Din al-Bahir! in the Sudan was Muhammad al-Hamim. According to Ibn Day Allāh this Khilafah continued in al-Hamim's family, and the continuation of the *ṭarīqah* itself was undertaken by the family of Ban an-Naqa al-Darir, the second Shaikh to be initiated directly by al-Bahari. Shaikh Khojali related that the first to light the fire of 'Abd al-Qadir was Shaikh Idris Ibn al-Arbab. Shaikh Idris was the most famous of all the Shaikhs or his period. His tomb in al-Ailafun is still revered as a place of *baraka*. Shaikh Idris was said to be a follower of Ban an-Naqa al-Darir, but his saintship was said to have occurred without . the mediumship of a Shaikh. The reports in *at-Ṭabaqāt* about his saintship differ. At first Ibn Dayf Allāh said that it was reported that Shaikh Idris acquired his saintship directly from the Prophet 'peace be upon him'. Others said that he was initiated by a man who came to him from Morocco known as 'Abd al-Kafi. The second Shaikh to keep the fire of Abd al-Qidir ablaze was :Badawi Wad Abu-Dilaiq. The story of how this Shaikh was permitted to light the fire of 'Abd al-Qidir is given in at-Ṭabaqāt, told by Shaikh :Badawi himself. He said: ''My uncle Shaikh Abu-Dilaiq died. collected his *Fuqara* 'followers and built *a qubbah* 'dome' over his tomb. went into that *qubbah* for a retreat '*khalwah*' for forty days. During this time Shaikh Idris Ibn

59- Ibid

al-Arbib died. While was in the retreat heard a voice telling me that had received a trust ‘’*Aminah*” with Shaikh Idris and that had to go and collect it from him. This was repeated many times, so collected the ‘*fuqara*’ followers and decided to perfo:rm a visit ‘*ziyarah*’ to Shaikh Idris’ tomb. When we reached there I washed my clothes and body and went into the qubbah ‘dome’ of Shaikh Idris. Whiile sitting there felt as if was sleepy. At this moment saw the dome full of Awliya’ of whom recognized only rour. These were Shaikh ‘Abd al-Qadir al-J’ilani, Shaikh Idris, Shaikh Hasan Wad Hassuna and Shaikh Abd al-Riziq. Then Shaikh al-Zain Ibn ‘Sighairun arrived. They asked him why he had come and he said because he was my master. Then they asked me to sit on a golden chair. Shaikh Abd al-Qadir asked Shaikh Idris to hand over the fire to me. Shaikh Idris gave me a piece of wood with smoke at its end. Then he asked Shaikh ·Hassan to give me the sword of his wilayah and that of his power. Shaikh ‘Abd al-Qadir then asked them whether they approved of my *Wilayah* or not. They said they accepted it.The third Shaikh to whom the responsibility of keeping the fire of · ‘Abd al-Qadir was offered was Shaikh Salih Ibn Ban An-Naqa. The story of how this Shaikh was given permission to light the fire of ‘Abd al-Qadir was found in a document in his own handwriting as Ibn Da.yf Allāh said The story goes as follows. “While was in *a Khalwah’* (seclusion) saw myself in Medina. tried to see the Prophet ‘peace be upon him’ but the guard forbade me. The Prophet ‘peace be upon him’ ordered him to let me

in. I went in, and found the Prophet ‘peace be upon him’ sitting facing the *qiblah* .With him was Shaikh 1 Abd al-Qadir al-Jilani, Shaikh Idris Ibn al-Arbab, my father Ban-an-Naqa, al-Khadir (peace be upon him)’ and None of the first Qadiri Shaikhs in the Sudan had made any attempt to write about the Qadiri Order as an order or even about its features or doctrine. As was said earlier their contribution in this field was only compilation, additions or comments on the earlier writings of the earlier Ṣūfīs.

The mystical orders give a new impetus to the further dissemination and revival of Islām in the region. First, the Ṣūfī centers contributed a great deal to the development of literacy and scholarship as they were not only retreats for spiritual insights and reflection, and the venue for religious gatherings, but also educational establishments. This role was further enhanced by the very background of the first propagators of the orders since initiation into a particular order was in all cases preceded by a thorough grounding in the classical Islāmic subjects. This prohibited the danger of these centers degenerating into mere centers of rituals and popular festivals (despite the fact that a few of the Ṣūfī centers did not escape from some sort of deterioration). To the life of piety and sanctity and the power to transmit ‘*baraka*’ (blessings), attributed to the Ṣūfī scholars, was consequently added their reputation as reformers and defenders of orthodox Sunni Islām through offering standard Islāmic education.

There are many factors that have contributed to the

successful spread of *Ṣūfīsm* in Sudan. Simplicity and flexibility could be counted as one of these factors. Other factors which found behind the successful widespread of *Ṣūfī* orders in the country are:

1- The geographical location of Sudan, and its nearness to Egypt, Ḥigaz and Maghrib, for the *Ṣūfī* orders were widespread in these areas. Therefore, these Ṣūfī orders entered the Sudan back up by economic and social circumstances. The geographical location of the Sudan with its appropriate climate, environment, assisted the foreign preachers in their mission.

2- The *Shuyukh* of the *Ṣūfī* ordershave found a warm welcoming from the people of the Sudan, as they enjoyed par-excellence of merits. This factor helps in drawing people to their side.

3- The *Shuyukh* of the *Ṣūfī* orders as well have found an encouragement and support from the rulers, mainly at the reign of Sinnār kingdom (Funj), sultans and kings[60].

Tolerance inside *Ṣūfī* orders is among reasons that enabled *Ṣūfī* orders to attract different sections of the society. The historian Ḥasan Maki once was asked 'Why *Ṣūfīs* were succeeded more than the others in serving society and in spreading Islām ?' he viewed the answer lies within the *Ṣūfīs* simplicity, modesty

60-Nabil Hasan Abd al-Qadir. *Al-Sheikh Abd al-Mahmoud Nur al-Dā'im* (1261.H.A/1845-1333 H.A/1914) unpublished MA thesis, University of Gezira, Faculty of education, Hasaheisa, 2005, p.2.

and tolerance, and in their addressing to the poor, the sick person, males and females in tolerance, with blaming no one, nor criticizing any[61].

The Qādiriyya and the Shadhiliyya *ṭarīqas*

The Shadhiliyya and the Qādiriyya *ṭarīqas* were the first to enter Sudan and were prevailing during the Funj sultanate. Both *ṭarīqas* were represented in Sudan by a number of independent branches each with its distinctive *sanad* and *silislia* and with little connection to the other (Karrar 1992-36), and each representing an independent centralized unit. The Gadriyya *ṭarīqa* entered the Sudan in the year 1577. Agadriyya missionaryby the name of al-Bahari proceeded to the Sudan, from Ḥijaz at the invitation of a Sudanese merchant (al-Bahari initiated five persons during his seven –years stay in the Gezira area, in the Sudan. Among those whom he initiated are the names of Muhammad al-Hamim, Ban al-Naga al-Ḍarir, and Sheikh Ajib, the Ȃbd allab ruler.[62]

The first of these Shaikhs was Taj al-Din al-:Bahari who arrived in the Sudan around A.D.1550. He was From Baghdad and a follower of the Qadiriyya ṭarīqah. He arrived in the Sudan after being invited by a Sudanese merchant known as Daud Ibn Abd al-Jalil, although Ibn Dayf Allāh said he came by an Order from the Prophet I peace be Upon him I and ‘Abd

61-http://gmsudan.com/20131028/middle-class-and-Ṣūfīsm-thecase-study-of-the-Sammāniyya-order-branch-of-shaikh-al-burai/.
62-

al-Qidir al-Jilani. Al-Bahari settled in al-Gezira in the Central Sudan, in a place called Wadi Shair, where he started teaching his *ṭarīqah*. The way in which he started initiating his followers was a peculiar one. It is ·said in *at-Ṭabaqāt* that he put a number of sheep in a store-room and told those who wanted to. follow him that he would direct and guide them, but would instantly slaughter them so that they die rightful and true believers. The people were terrified by the idea and refused his offer of initiation, except one known as Muhammad Ibn Abd al-Sidiq famous as al-Hamim, and another one known as Ban an-Naqqa al-Darir . Al-Bahari put the two men in the store-roam where he kept the sheep. He initiated them into the Qadiriyya *ṭarīqa*" He slaughtered sheep and let the blood pass outside the door so that the people could see it. The people thought that he had really slaughtered the men and when he asked them again to be taught they refused. Then he asked the two men to come out of the store-room, and asked each of them to eat from the meat of the sheep slaughtered for him. It was thought that he had put a "Sirr" mystery into the meat for the two men[63].

The circumstances of the coming of al-Bahari or the social conditions at the time are so obscure in the *Ṭabaqāt* that is difficult to see, the reasons and implications, of the initiation of one member of the ruling

63- Khadiga, Karrar, al-Tayyib. Aspects of Susm in the Sudan. Durham theses, Durham University. Available at Durham E-Theses Online:http://etheses.dur.ac.uk/10432/1975, p 56-57

group. The Qādiriyya was the most influential than the Shadhiliyya. The Qādiriyya is interested in the personal relationship between the disciple and God and is 97 C. Helen Metz. A country study Sudan. Federal Research Division Library of Congress. Washington D.C.1991-96. 98 Yūsuf Fadel, Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum 1974, p.9. 99 Idris El-Hassen. Religion in society- Nemeiri and the ṭūruq. KUP. Khartoum 1993. P, 301. 100 J, S, Trimingham. Islām in Sudan. 1949: 196). concentrating on esoteric sciences rather than the *sharīă*, a fact that made it easy for non- Muslims to join it. The Qādiriyya in Sinnār was characterized by giving legitimacy to many pre-Islāmic practices (Y. Fadul 1971:8). Thus, making it accessible to illiterate peasants and nomads.

The Qādiriyya

The coming of the Qadiriyya: This ṭarīqa known also as the Jilaniyya, was the most popular and widespread ṭarīqa in the Muslim world. It is named after Abd al-Qadir al-Jilani, who was born in Persia in 1077 and died and was buried at Baghdad in 1166.

Abd al-Qadir was an *ilm* before becoming a Ṣūfī . He began his career as a Hanbali jurist and preacher. Nothing is known of the reasons that led him to attach himself to the Ṣūfī way. Abd al-Qadir studied Ṣūfī sm with Abu'l-Khayr Muhammad b. Muslim al-Dabbas (d.521/1131). After he had demonstrated his seriouness he received the khirqat at-ṭaṣawwuf,

the Ṣūfī livery or dress, which was given to him by the qadi Abu Sa'd Mubarak al-Mukhumi, the head of a Hanbali school in Baghdad which Abd al-Qadir appears to have attended. He then began his life as a public preacher, establishing a Hanbali *madrasa* or school and a Ṣūfī *ribat* or devotional centre in Baghdad. His doctrine was directly orthodox, being based solely on the Quran and the *sunna*. Large audiences attended his lessons on Ṣūfīsm, in which he repeatedly emphasized the struggle against the self, jihad al-nafs, and the need for submission only to God and His will. Ajilani exercised great spiritual influence, being considered one of the four *qutbs* (lit. "pole", or head of the hierarchy of saints) of the Ṣūfī s. He was also known as the sultan al-awliya, the ruler of the saints.

Although the Qadiriyya is always traced back to Abd al-Qadir alJilani, there is no evidence that he himself founded a ṭarīqa. His sons and his numerous pupils simply called themselves (Qadiriyya in his memory[64].

Abd al-Qadir's teachings were propagated by his pupils in various parts of the Muslims world. It was through one of these missionaries, Taj al-Din al-Bahari, that the Qadiriyya came to the sudan in the mid-sixteenth century[65].

The Qādiriyya *ṭarīqa* since its inception in the Sudan dominate the scene almost exclusively until the

64- Ali, S. Karrar. (1992). The Ṣūfī Brotherhoods in the Sudan. C. HURST & COMPANY, London, 21
65- Ibid:21

Turko- Egyptian invasion of the Sudan'. The funj period (c.1504 to 1820) was dominated by the activities of the Gadiriyya and the Shadhiliyya orders. One has to emphasize the essentiality decentrelialized nature of these *Ṣūfī* affiliations, which became assimilated into the characteristic Sudanese pattern of localized holy clans. These affiliations were autonomous branches, each with its independent, Sheikh and its particular chain of spiritual authority. When we turn to Sheikh Taj al-Din al-Bahari of Baghdad, the *Ṣūfī* leader and follower of the Qādiriyya order (after ʾAbd al-Qādir al-Jilani 1077- 1166), we reached the beginning of the Hijāzain influence; the introduction of *Ṣūfī ṭarīqas* or religious orders, that led to the creation of distinctive features of Sudanese Muslims culture. While in pilgrimage in Mecca, Taj Al-Dīn was invited in about 1577 by Dawud b. ʾAbd al-Jalil, a Sudanese merchant from Arbji, to visit the Funj kingdom. There he stayed for seven years, during which he initiated a number of prominent Sudanese into the Qādiriyya order: they included his successor Muhammad Al-Hamim b. ʾAbd al-Sadiq, Ban al-Naqa al-Darrir, Ḥijazi b. Main, claimed to be the founder of Arbaji and its mosque, Shaal Din wald Al-Tuwayim; the ancestor of the Shukriyya, and Sheikh Ajib the leader; the ʾAbd allabi chief. While in the Sudan, Taj Al-Dīn approached ʾAbd Allāh b. Dafa Allāh al-Araki, a leader who studied under ʾAbd al- Rahman b. Jabir, to join his order, but ʾAbd allāh declined, arguing that he would restrict himself to religious learning. But when he saw the popularity of and the social status

attained by the Amani, M, El-Obei Ṣūfī brotherhoods in Kassala & Gedaref States. 2005, p.120. 102J, S, Trimingham. Islām in Sudan (1965: 195). disciples of Taj Al-Dīn among the Funj and Arabs, he changed his mind and went Mecca. Finding Taj Al-Dīn dead, he agreed to be ordained by his successor. Around those three men: Al-Hamim, Ban-Naqa and Ȧbd Allāh Al-Araki together with their descendants al-Ṣadiqab, Al-Yaqubab and al-Arakiyyun, the order continued to flourished until it was won the hearts of many Sudanese. Islām came to be more strictly and widely applied in place of traditional African beliefs as the 'holy men' and their fraternities purified and spread the faith'. McHguh (1994:2) states 'Muslim holymen and merchants alike gradually consolidated their position and increased their numbers. Their social influence grew even while the Funj state began its decline in the years after 1718. As the sultanate's power steadily deteriorated in the eighteenth century, and as political chaos and lawlessness came to characterize the age, Muslim holymen stepped in to fill many of the functions previously performed by the Funj state. The tax-exempt communities (*khalwa*s) controlled by lineages of prominent *Ṣūfī* Sheikh s became *loci* of economic and social stability. It was in this period of turmoil that Muslim holymen, more influential than ever before, began to remake society in accordance with Muslim conventions as understood in the Central lands. McHugh regards the era of Funj decline as a critical period for the articulation of an Arab-Islāmic consciousness on the part of the Blue

Nile holymen. Aḥmad (2008: 6).

Popular Islām in Sudan is represented by the Qādiriyya *ṭarīqa*. The Qādiriyya was the most prevailing *ṭarīqa* during the Funj *Sultanate*. The Qādiriyya *ṭarīqa* isinterested in the personal relations between the disciple and God and concentrated on theesoteric sciences rather than *Shari'a*. The Qādiriyya *ṭarīqa* is interested in the practicalbehaviour of the disciple that made it easy for non-Muslims to join. The Qādiriyya *ṭarīqa*in the Funj era was characterized by giving legitimacy to many pre-Islāmic practices. The Ṣūfī *turuq* with their readiness to compromise with old religious beliefs and customs were able to admit many pagans into Islām. This readiness to compromise non-Islāmic beliefs, comes from the essence of Ṣūfīsm which entails the personification of the relationship between men and God and therefore entails particularly with no rigid *Shari'a* obligatory duties. The process of interaction of the Ṣūfī *turuq* with the masses, resulted in the paganization and Africanization of those *turuq.* The Qadidiryya is characterized with looseness organization that favoured the development of numerous sub-orders, some of which have grown into independent organizations. Most of these new centers of the Qādiriyya dominating certain tribe. The gradual disintegration of the authority of Sinnar led to more involvement of Ṣūfī *Shaikhs* in politics. Therefore, the Qādiriyya *Shaikhs* during the Funj era found the first relationship between religion and politics in Sudanese history. Decentralized as it is, the Qādiriyya *ṭarīqa* constituted a single platform

for its adherents in the funj era. Every *Shaikh* had his followers and disciples seek to be initiated in order to start their own sub-sections of the *ṭarīqa*[66].

In the early thirteenth century , the Qādiriyya was the first to develop into a definite self-perpetuating order , designed to carry on not only the teaching , but also the name and the rule of a Shaikh. The founder of this order was ‘Abd al-Qadir al-Jilani who had his seat in Baghdad. Although *Abd al-Qadi r did not plan to establish an order , his devoted disciples , after hi s death, spread his teachings , his ecstatic practice which constitute d the foundation for a body of rules , doctrines and practice . The followers of Abd al-Qadir continued to ascribe themselves to him and to initiate followers in his name. The Qādiriyya order was introduced in the Sudan by one Taj ad-Din al-Bahari in the second half of the tenth century , A.H. It is reported that Taj ad-Din was advised by Da’ud b. Abd al-Jalil Muhammad, a wealthy slave trader of Arbaji, who met the former whilst on pilgrimage. Taj ad-Din remained in the Sudan for seven years , and appointed a number of Khalifas , who late r became the temporal and spiritual head of families , and even to this day, their descendents continue in double function in Jezira . Nowadays, unlike the other orders, the Qadiriyy a order has only nominal adherents. If it has any

66-Amani. M.Elobied. Middle Class and Ṣūfīsm: The Case Study of the Sammāniyya Order Branch of *Shaikh* Al-Bur’ai. A Dissertation submitted for the fulfillment of the requirements of the Ph. D Degree in Political Science, University of Khartoum May 2008, p-38.

stronghold in the Sudan at all , it is in Jezira[67] .

The Shadhiliyya

Introduction: The Shadhiliyya, whose foundation is ascribed to the blind Sheikh Abu l-Hasan al-Shadhili (1196 -1258) may be described as a Ṣūfī affiliation rather than a formal ṭarīqa, since al-Shadhili did not initiate his followers into any formal set of rules or rituals.

The Shadhiliyya seems to have appeared in some parts of the Sudan before the Qadiriyya. Its diffusion in the Sudan was the work of a number of independent individuals and its teachings were to become more widespread than those of the Qadiriyya, was represented in the Sudan by a number of independent branches, each with its distinctive sanad and silsila and with little connection with each other. According to the *Ṭabaqāt* it was the first ṭarīqa to enter the Sudan, being introduced by a Sharif called Hamad Abu-Dunana, who settled in Saqadi Gharb, west of present- day Mahmiyya, in 1445. Abu-Dunana is described as the son -in-law of Abu-Abd Allāh Muhammad b. Sulayman al-Jazuli, the propagator of the Jazuliyya Shadhiliyya in Morocco[68].

Islāmization of the peoples of the sultanate was largely the work of individual holy men who settled, taught

67- Rahman, M.M. The Islamic policies of the Sudan Government, 1899 - 1924. Durham theses, Durham University. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/9553/

68- Ali. S. Karrar. The Ṣūfī Brotherhoods in the Sudan, p- 36

the Qur'an and endeavoured to bring social usages into conformity with the Sharia. Some such teachers were already active before the coming of the Funj: GhulamAllāh b. 'Ayid, whose father came from the Yemen, lived in the Dongola region, probably in the early fifteenth century; Hamad Abu Dunana brought the Ṣūfī order (ṭarīqa) of the Shadhiliyya to the Berber district in 1445. The marriages (whether real or alleged) of Hamad's daughters are interesting. One was the mother of the holy man Idris wad al-Arbab, while another is said to have been the wife of 'AbdAllāh Jamma' and the mother of 'Ajib al-Kafuta. There are some indications that 'AbdAllāh himself was primarily a holy man, although of a more militant character than was usual in the Nilotic Sudan[69].

I t was more a school of Ṣūfī doctrine than an organised order. I t was founded by Abu'l-Hasan A li b. Abd Allāh ash-Shadhill. He was born in 11 96 A.D., in Tunisia. While studying in as he was influence d by the Ishraqi (illuministic) School of Ṣūfīsm. But hi s order was never consolidating d and he even did not initiate his pupil s into any special rule or ritual. After his death, his teaching was spread by his disciples. One Sharif Hamad Abu Dunana is said t o have introduced d the order in the Sudan in 1445 A.D. Sharif Hamad was the son-in-law of Abuf Abd Allāh Muhammad b. Sulaiman al-Jazuli, the propagator of the

69- The Eastern Bilad al-Sudan from the early Sixteenth to the early Nineteenth Century. Available at http://catalogue.pearsoned.co.uk/assets/hip/gb/uploads/M02_HOLT4458_06_SE_C02.pdf

Shadhiliyy an order in Morocco. The Shadhiliyy an order acquired considerable influence in the Sudan during the Funj regime through one Khojali b. Abd ar-Rahman (d.1743) popularly known as the Saint of Tuti Island. Khujai l had not only numerous disciples but also great influence. He was succeeded by hi s son Aḥmad who was the Khalifa f or nearly sixty years. But the Shadhiliyy an order could not maintain its influence for long. In course of time , the other orders like the Sammāniyya, Majdhubiyya and the Mirghaniyya won away its adherents in Jezira , Damar and north h of Khartoum[70].

The dominant Ṣūfī ṡtatus in Sudan prior to the advent of the Sammāniyya ṭarīqa directly was ready to accept any new Ṣūfī thought, for there decline the place of Ṣūfī orders, it has divided into small houses compete round religious leaders, thus, it sources ran less gone reduce, and its *sanad* became far of the real Ṣūfī Sheikhs. However, for this spiritual demission its impact effect on the sentimental demission, this led to an atmosphere mood of differences *mushahanat* between these turuq, led finally, the dispersing of its murīd of it, and eventually, began to search for new turuq, either by travelling outside the Sudan as Sheikh Aḥmad al-Ṭayyib has done. Or for looking for the returnees to Sudan from the Sudanese scholars and non- Sudanese for taking (*bia'a*) from them, as

70- Rahman, M.M.The Islamic policies of the Sudan Government, 1899 - 1924. Durham theses, Durham University. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/9553/

it happened with Sheikh Aḥmad al-Ṭayyib al-Bashir. Also, the weakness of Funj king power at their final days its clear impact on that Ṣūfī orders which preceded the Sammāniyya ṭarīqa, for it turn to all it complete round the political gains, after the first word for them in Sultanate, this make them away of their real mission, which is the spreading of Ṣūfīsm in the Sudan[71].

Scholary Dimenssion Before the Sammāniyya

This contribution played a decisive role in shaping Sudan's spiritual geography at both the vertical and horizontal levels. It is well known that, prior to the emergence of the Sammāniyya, the influence of most Ṣūfī ṭuruq in Sudan was not primarily articulated through systematic writing or authored texts, nor through formalized modes of irshād. Rather, their impact was largely transmitted through colloquial discourse—an idiom that enabled communication within limited social and linguistic circles, accessible mainly to those who spoke and understood it. A clear and concrete illustration of this phenomenon can be found in *Ṭabaqāt* by the renowned Wad Ḍayf Allāh (1722–1810), which vividly reflects the predominance of oral and vernacular modes of spiritual transmission in pre-Sammāni Sudanese Ṣūfīsm [72].

Ibn Dayf Allāh dedicated most of his writing to the

71- Kamal Babikr. The Sammāniyya ṭarīqa in Sudan, p- 45- 46

72- ʾAbd al-Jabar al-Mubark.*Al-Shaykh ʾAbd al-Mahmoud- Haiathu* waAtharhu 2004, p.167-68.

Karamat 'miracles' of the Shaikhs. He didn't write any details about the Shaikhs' beliefs and approaches except in a limited number of cases. Fram these one can summarise the general features of the Ṣūfī behaviour of these early Ṣūfīs who lived between the years 1530 - 1753, the time by which the author claimed to have finished writing his book. The early Ṣūfīs in the Sudan like other Ṣūfī s depended on the Qur'an as the first source or their belief. The Shaikh learned the Qur'an by heart at the age of seven or ten with another Shaikh. This was called *hifz al-Kitab*. The second source was part of the first and that was a number of These were al-Gizriyya by Shams al-Din Ibn Yasin al-Dimashqi al-Jizri, al-Kharazi, and al-Shatibiyya by Abu al-Gisim Ibn Gayrah al-Shatibi from Indolesia these were learnt by heart both by the Shaikh and his followers. They were intended to ensure the accurate reading of the Qur'an *(tajwid*). The third source was the study of *fiqh* (jurisprudence) and the Traditions. The books in this field were *Mukhtasar Kbalil*, *Risilat al-Geirawini*, *Makhtasar al-Akhdari* by Abd al-Rahmn Ibn Mohammad al-Akhdari, and Matn al-Ashmawiyya by 'Abd al-Biri al-'Ashmawi al-Rifai All these books were concerned with the Maliki Madhhab. In addition there was *al-Jam-'i al-Kab!r and al-Jam 'al-Saghir fi al-Hadith* by Jalal al-Din al-Suyuti.

These were the three sources on which: the approach to Ṣūfīsm was based at this early stage. One of the best examples in at-Ṭabaqāt which demonstrates how the Shaikhs depended mostly on these three sourc-

es was Shaikh Hamad Ibn Muhammad Ibn Ali al-Mashaikhi who was famous as wad umm Mariam (1646 - 1130)[73].

This Shaikh's teachings consisted of three stages. The first was that he ordered his followers to follow what the Quran and the *Shari'a* asked them to follow and to abstain from what is forbidden. He was very keen on implementing this and he set a good example for the people. This was clear in his story of his Shaikh reported in *at-Tabaqāt*. He asked his Shaikh not to perform prayers for dead persons who didn't perfom prayers when alive according to Sharia law. His Shaikh accepted his advice and consequently the people became angry with him. For their sake he continued to pray for their dead. So Hamad was annoyed with his Shaikh's negligence of the laws and left him. He imposed upon those who repented certain rules. These rules included the rules which are found in the *Sharia*. These were the abandoning of the sins which one bad committed, the feeling of deep penitence for committing them and a firm resolution never to commit them again. To these rules Shaikh Hamad added that the repentant should be sincere in what he had decided to do. The repentant should abstain from all vices like hypocrisy, pride and telling lies. He shouldn't take things which were not his, nor listen to bad things. He should forsake vicious communities in every aspect of life. Be told those who

73- Khadiga Karrar al-Tayyib. Aspects of Ṣūfīsm in the Sudan. A thesis submitted for the degree of Master of Arts of the University of Durham April 1975, p-60.

came to read the Qur'an under his guidance that the first essential step was not learning the Qur'an. They should first know the essential features of Islām. They should know that Allāh is the only creator, and they should say their prayers. He also ordered his followers that if anyone of them ever ate something which didn't legally belong to him, he should fast in order to lose the weight he had put on by doing so. Those who didn't say their prayers should say all the prayers they had missed[74].

It has been made clear that the early Ṣūfīs in the Sudan were mainly concerned with teaching the essentials of Islām to their followers. There were no mystical formulations. But one of the features which characterized Ṣūfism in this early stage was the performance of '*Karamat*' miracles. The *Ṭabaqāt* of Ibn Dayf Allāh is full of stories about these miracles[75].

Ṣūfīm continued to operate in this way during this early stage. Most of the effort was devoted to the experience of spiritual purity through ritual observance, rather than theorizing and formulating this experience into mystical expressions. It was not until the beginning of the nineteenth century that Ṣūfism began to take a new trend of development. The roots of this development were inherent in this early Ṣūfism in spite of the simplicity and straightforwardness of its approach[76].

74- Ibid, 61
75- Ibid, 63
76- Ibid 65

Chapter Three

Neo-Ṣūfīsm

Just as the Shadhili and Qadiri orders represented the earliest forms of Ṣūfī sm to enter Sudan, the country, more than three centuries later and toward the end of the Funj state, witnessed the arrival of a new order that brought a significant transformation to Sudanese Ṣūfī sm, the effects of which continue to the present day. This new order took shape in what came to be known as the "neo-Ṣūfīsm," with the Sammāniyya order playing a leading role as its primary channel. Before examining the reformist and renewal movement led by Sheikh Ahmed al-Tayeb, which constitutes the focus of this study, it is useful first to shed light on the emergence of the neo-Ṣūfīsm, its objectives, principles, and defining characteristics.

It has also been stated that neo-Ṣūfīsm is used by scholars to describe a set of Islāmic renewal movements in the late 18th and early 19th centuries. The activist sense of renewal and reform of *Ṣūfīsm* developed over a long period. Fazlur Rahman was

the first to label these tendencies "neo-Ṣūfī". The term began to mean a cluster of developments and organisations. This led to various interpretations of the concept; no consensus on the use has been reached (Voll, 2008:318). Alexander Knysh (2002) argues that the concept of neo-Ṣūfīsm was created by Western colonialists to refer to a reformed *Ṣūfīsm* that emphasised political activism and the enforcement of the *Shari'a* . This reformed brand of Islāmic mysticism had been relieved of the ecstatic elements of Ṣūfīsm and was more orientated toward a set of moral and practical practices. Neo-Ṣūfīsm can be characterised as having a more positive attitude toward direct involvement in world affairs, in contrast to the more traditional Ṣūfīsm (Knysh, 2002:142). Neo-Ṣūfīs were contrasted with traditional Ṣūfīs by their concern for "the socio -moral reconstruction of Muslim society", their pre- occupation with *ḥadith* studies (studies of the sayings of Muḥammad) and a negative view of Ibn al- 'Arabi (O'Fahey &Radtke,1993:71). What seems to be the neo- Ṣūfī consensus is that at the end of the 18th and beginning of the19th century a new 'reformist' Ṣūfī order arose that differed considerably from the pre- existing *Ṣūfī* brotherhoods (Marina Palacios. 2016).

"Neo-Ṣūfīsm" - a movement said to be characterized

by a rejection of the ecstatic and metaphysical side of *Ṣūfīsm* in favour of strict adherence to the *sharî`a*, and by a striving for union with the spirit of the Prophet instead of union with God - are the North African mystics Aḥmad al-Tijani (1737-1815) and Aḥmad ibn Idrīs (1760-1837)[77].

> It is important to note that as narrowly legalistic movements like Wahhabism were trying to revive the glory days of Islāmic states, so too were the "Neo-Ṣūfī" orders through purification of the *Ṣūfī* tradition. Julia Day Howell, an authority on Ṣūfīsm, accurately draws on the correlation between Neo- Ṣūfī movements and earlier revivalist groups in their efforts to link the Ṣūfī tradition with the *shari'a* (Islāmic law). Howell explains that, like its revivalist counterparts, the Neo- Ṣūfī movement emphasised a reinstitution of Islāmic law based on early scriptural sources; increased social activism to promote *Ṣūfīsm* to the greater masses; and a renewed interest in reasserting the traditions of the Prophet.

The most important characteristic of these *Ṣūfī ṭuruq* is the Ṣūfī-Scholar "orthodox" compromise. Also they are influenced by Hijaz. Most of these Ṣūfī orders are originated from Hijaz and they are

77-http://oman.uinjkt.ac.id/2007/06/origins-and-development-of-Ṣūfī-orders.html.

scholars in *Shari'a* sciences such as *Tafsyir*, *Figh* (jurisprudence) and *ḥadith* (Prophetic tradition). This is beside their knowledge of Ṣūfī Sciences.

What is distinctive about the 18th century neo-Ṣūfī brotherhoods is their outward-looking reformist orientation contrasted with the older quietist mystical tradition.

The General Characteristics

The general characteristics of these centralized *Ṣūfī ṭuruq* are the following:

- Emphasis on moral and social teachings.
- "Union" with the spirit of the Prophet, with a general emphasis on "The *Muḥammadan* way or *ṭarīqa Muḥammadiyya*".
- Legitimation of the position of the order's founder through his having received prayers, litanies and his authority generally directly from the Prophet.
- Creation of mass organizations hierarchically structured under the authority of the founder and sometimes his family.
- Renewed emphasis on *ḥadith* studies.
- Rejection of *taqlid*, and the assertion of the right to exercise *ijtihad*.
- The will to take political and sometimes

militant measures in defense of Islām[78].

Neo-Ṣūfī orders thus exhibit most if not all of the following properties:

1-Charismatic founder of the modern age, who claims a privileged status as inheritor or gatherer of the spiritual power of older saints; veneration for the latter is largely subsumed within his own, thus providing him with the spiritual authority to revive reform, and adapt the *ṭarīqa* to contemporary times.

2-Founder's claim of direct spiritual dispensation from much older saints (often the Prophet or his immediate family), thereby validating formation of the order. Downplaying the medieval *silsila* is the mystical equivalent to the reformists return to the early Islāmic community.

3-Spiritual and social unity: complete submission to the central rather than local *Shaikh*, veneration reserved almost exclusively for the founding saint, and the Prophet. Social unity is maintained through centralized social organization, and uniform codes, of behavior, defining a sharp social boundary between members and non-members; intolerance of multiple or nominal affiliation.

78-Amani M. Obeid. The Sammāniyya doctrine and poltics Op.cit., 39.

4-Pan-Islāmic revivalist discourse used in active proselytizing, aimed particularly at the educated classes, and implicitly competing with other reform movements.

5-Clear affirmation of the centrality of Islāmic law (*Shari'a*) for the Ṣūfī life, though sometimes rejecting traditional schools of law (*Madhahib*) and sometimes affirming *ijtihad*.

One of the clearest characteristics of the neo-Ṣūfī phenomenon is the status assigned to the Prophet in *Ṣūfī* tradition. According to Hoffman, scholars have long noted that Prophet Muḥammad assumed increasing importance in *Ṣūfī* thought and practice over the centuries. For *Ṣūfīs*, belief in Muḥammad's perfection often went beyond the standard affirmation of his immunity from error, and sometimes went so far as the assertions of the Spanish Arab Qadi 'Iyad (d.1149/50) that Muḥammad had assumed all the qualities embodied in the Ninety-nine Beautiful Names of God. Devotion to the Prophet became a central motif of popular Islāmic piety. Visions of the Prophet have always been part of Islāmic tradition, but it has been argued that these were still relatively rare in the 15th century, though they had become a necessary attribute of those who aspired to sainthood by the late 18th and early 19th centuries. According to Hoffman many scholars consider,

annihilation in the Messenger of God (*fana fi-el-rasul*) or union with the Prophet is a distinctly "neo-Ṣūfī" development, as evidenced particularly in the Tijaniyya, Sanusiyya, and Mirghaniyya orders. These scholars see the idea of spiritual union with the Prophet as a replacement for the earlier ideal of annihilation in God. The researcher in a former work has clarified this concept of annihilation in the Prophet in the writings of the founder of the Sammāniyya order, Mohamed Ibn Abdel Karim Al-Sammān, El Obeid stated that, "Like many of the eighteenth and nineteenth century orders, the Sammāniyya doctrine is centred around the concept of the *Muḥammadan* Reality. The Prophet is the mediator between Allāh and Human beings. The Prophet's love is the base of faith, the door of knowledge and the secret of power. Out of the Prophet's Light, the creatures have been created; out of his generosity *fayd* , people and trees live. By the Prophet's love, the slave obtains his needs and diminishes in his Great Light, reaching his ultimate goal. Thus could be said is the ultimate goal of the Ṣūfī, is reaching the Prophet.

Between the eighteenth and the nineteenth century, Ṣūfī orders in Sudan went through substantial changes that enabled them to live through even modern times today. Levtzion argues: "In the eighteenth century, brotherhoods transformed from

old patterns of decentralized diffusive affiliation into larger-scale organizations, more coherent and centralized"[79].

Neo-Ṣūfīsm, indeed, played an essential role in the Islām ic political propaganda and movements grown in the Muslim world generally. As Lothrop Stoddard noted, after the First World War, when the Third World began organizing reaction against Western imperialism, one of the Muslim countries' answers was Pan-Islām ism, which arose in the early nineteenth century, but because of the lack of coordination, was bound to be cast over. Only in the twentieth century, when Ṣūfī orders penetrated and shaped the movement, the latter grew with self-consciousness and with a systematic structure. This comes, for example, with the Sanusiyya, an order committed to kick the Italians out of Libya.

These reformed Ṣūfī orders, inspired by pilgrims returning from Mecca, and Medina made headway in the Sudan.The Sammāniyya. Majdhubiyya, Idrīsiyya and Khatmiyya offered a new concept of Islām , acceptance of formal Islām ic law and hostility towards the ignorant but revered *fakis*.

This pattern began to change in the early nineteenth century CE، when the Sudan came

79-Levtzion, N., & Pouwels, R. L. (Eds.). (2000). The History of Islam in Africa. Ohio University Press / James Currey / David Philip, p. 114.

under the influence of what has been called the neo-Ṣūfī movement، initiated، among others، by such figures as Muḥammad b. ʻAbd al-Karim Al-Sammān (d. 1775)، Aḥmad al-Tijani (d. 1815) and Aḥmad b. Idrīs (d.1837). All three were to influence the Sudan profoundly if indirectly and all three initiated movements that laid emphasis on organizational forms and religious practices that transcended local communities.

In Sudan, too, in the early nineteenth century, Ṣūfī brotherhoods acquired a supra-national physiognomy. Centralized brotherhoods began spreading and such a transformation, allowing orders to broaden national support across tribal membership by merging already active religious centres into a larger new ṭarīqa network, mostly affected the Sammāniyya and the Khatmiyya.

The founders of such *ṭarīqas* in Sudan are either Sudanese who studied in Hijaz and got authenticity there such as Aḥmad Al-Tayyib Al-Bashir founder of the Sammāniyya order in Sudan and Al Majdhub of the Majdhubiyya order or from Hijazi origin such as Muhamad ʻUthman Al-Mirghani who descends from a Hijazi family and they still have strong ties with Hijaz. All of these founders are considered to be scholars.

Coming to Sudan, these Ṣūfī *ṭuruq* have been subjected to a process of localization. In other words, in order to find ground in Sudanese masses they had to adapt to the prevailing figure of Ṣūfī *Shaikh* as *Wali* (saint) who is able to perform *karāmat* (miracles doing).

The neo-Ṣūfī phase marks the second stage in the development of Ṣūfī doctrine in Sudan. The Sammāniyya, which was the first ṭarīqa to establish itself in the country in 1766, introduced the foundational teachings of this movement. It was subsequently followed by the Khatmiyya in 1816 and the Tijaniyya in 1838, while the Majdhubiyya also emerged as a significant embodiment of neo-Ṣūfī principles. Together, these ṭarīqas illustrate the continuity, adaptation, and lived practice of neo-Ṣūfī thought within the Sudanese spiritual landscape.

Chapter Four

Sammāniyya in Sudan

The Sammāniyya is one of the most influential Ṣūfī movements in Islāmic world. Its basis was laid by Hejazi scholar Muhammad b. Abdul-Karim al-Sammāni (1717-1757). He found a new Ṣūfī brotherhood dedicated to the development and spread of Islām. This book focuses on the intellectual tradition that formed, and also presents his writings and an overview of the Sammāniyya order.

One of the most prominent and striking features of Islām in Sudan is the *Ṣūfī* tradition, especially as embodied in *Ṣūfī* orders, among these the Sammāniyya. The *ṭarīqa* represents one of the most important *Ṣūfī ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact it is one of the *Ṣūfī ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox Ṣūfī-Ulamà" *ṭarīqa* that was founded in *Hijaz*[80]. The Sammāniyya has brought to Sudan by the renowned Sheikh Aḥmad al-Ṭayyib b.al-Bahir (1742 -1824),

80-Amani Mohammad El-Obeid. The Sammāniyya ṭarīqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum, 1997, p: i.

in the second half of the 18th century. The *ṭarīqa* is not just the most popular and influential in Sudan but also in most of African continent, mainly Nigeria. By the passing of the time, the Sammāniyya has gained several centres in different parts of the Sudan. These centres had and still have varied spiritual, social and reforming tasks. They have the responsibility of the educational and ethical aims, for those who under the dominance of its banner. However, the great students have taken the *Ṣūfī* pledge from Sheikh Aḥmad al-Ṭayyib, and then each went to the place that he chose, and taking from the *masīd* an institution, to Allāh's call, and distribution of knowledge, via opening *khawlas* for the memorization of the Qur'ān. Thus, thousands of centres represented al-Sammān involved in propagation his teachings and doctrine, have appeared, as enlightening centres, helping in the spread of the word of Allāh, and strengthen the bonds of faith, among the believers. Al-Sammān influenced *Ṣūfīsm* greatly in the Sudan. He advocated for the Khalwati tradition, which called for all members of this *Ṣūfī* order-no matter where they lived geographically-to be united under in this tradition under the founder's family name, and by the use of the same prayers and rituals. This "network" of *Ṣūfīsts* became known as the Sammāniyya.Sammāniyya's *Shuyukh* have set the Qur'ān's fire, built the mosques, *zāwiyas*, *khalawas*, and Islām ic institutes, and their students have followed the same trace, across the country and outside[81].He and his pupils were of immense impor-

81-Emily, Dyar. The Character of Islam in Africa.Final December 9, 2010-HIST 261-Dr. Carmichael-Wiki.

tance to the spread of Sammāniyya influence in Africa, Europe and the Islāmic world. In time al-Ṭayyib founded hisown branch of the Sammmaniyya known as the" *Tayyibiyya* (named after Sheikh Ahmad Al-Tayyib Al-Bashir) (154:p.86). In the late eighteenth and early nineteenth centuries, other well-established transregional orders entered Sudan from abroad, notably the Tijaniyya and Sammāniyya[82].

The two trends of Islām-the popular Islām of the holy men and the more conformist Islām of the urban population-were brought together by reformed brotherhoods that developed in the Sudan since the last quarter of the eighteenth century. The new Ṣūfī brotherhoods-the Sammāniyya, Khatmiyya, and Rashidiyya-incorporated local holy families into large-scale organizations. In the Sudan, local scholars and saints were drawn into new and wider networks, which were also interethnic and interregional[83].

A part from these basically political changes, there were also changes in the religious life of the Sudan, reflecting Islāmic movements in the outside world. The eighteenth century witnessed a Ṣūfī revival specially in the Arab provinces of the Ottoman Empire. The Naqshbandiyya order made a considerable advances through the efforts of 'Abdal-Ghani al-Nabulusi of Damascus. A similar efflorescence of

82-Kathryn. M.Coughline in her reference gude book, Muslims Cultures Today GREENWOOD PRESS, Westport, Connecticut • London, 2006, p.191.
83-The History of Islam in Africa. (2000). *edited by Nehemia Levtzion* &*Randall L. Pouwels*

the Khalwatiyya resulted from effrots of another Damascus Sheikh, Mus̱tafa al-Bakri al-Siddiqi. In the Hijaz anew order came into exis̱tence, known as the Sammāniyya from its founder, Sheikh Muhammad b. ʻAbd al-Karim al-Sammān.

The Sammāniyya order was brought into Nilotic Sudan, by a certain Sheikh Aḥmad al-Ṭayyib b. al-Bashir, who was born in 1155/1742-3, and was initiated into the order in Medina by its founder about 1171/1757-8. Sheikh al-Ṭayyib was the great grandson of the holyman, Muhammad b. Surur. He was coming from an es̱tablished holy family. Muhammad b. Surur is the only member of it to find mention in the *Ṭabaqāt*. Under Sheikh al-Ṭayyib, however, the family achieved the kind of revered surge forward that maybe observed in the descendants of some other holymen. On his return to the Sudan, probably shortly before 1190/1776-7, after many years spent in the Hejaz and Egypt, Sheikh Aḥmad al-Ṭayyib acquired an immense reputation as a Ṣūfī teacher and worker of miracles. His principal residence was at Um-Marriḥ, north of Omdurman, where were the mosque and the tomb of Muhammad b. Surur, but he made a prolonged and initially successful visit to Sinnar and its vicinity, at the invitation of the Hamaj Regent Nasir b. Muhammad Abi-Likayilik between 1785 and 1798. He effected a miraculous cure of one of the regent›s brothers, and was given an es̱tate near Sinnar. There he remained for seven years, but finally, apparently after a clash with an old - es̱tablished holy family of the dis̱trict, he completely abandoned

this holding and returned to Umm-Marrih, where he died in 1239/1824. During his lifetime, he had built up a very large following for the Sammāniyya in the Sudan, and after his death the local leadership of the order remained with his descendents[84].

The Sammāniyya Ṣūfī order, like most other Muslim Ṣūfī orders, was born out of travel. The founder travelled to Hijaz before settling down in Umm-Marih, Sudan where he died and is buried. Sheikh Aḥmad Al-Ṭayyib's travels clearly resembled the general patterns among Islāmic Ṣūfī scholars of his generation, as well as those of previous and following generations, made with the common purpose of satisfying their thirst for knowledge and climbing to the rank of sainthood. A biography of Sheikh Aḥmad al-Ṭayyib wrote in *Azahir al-Riyyad* (1975), by his grandson Sheikh Abdal-Mahmoud Nour al-Daim (d-1915), focuses on the relevance of his travel experience to his knowledge, and to his rise among the great Ṣūfīs and Islāmic scholars of his epoch.

The Samaniyya order represents a rare exception within the Sudanese Ṣūfī landscape, as it embodies a synthesis between the Hijazi influx and the indigenous Sudanese spiritual traditions. It constitutes one of the revivalist movements that emerged in the Arabian Peninsula during the latter half of the eighteenth century, subsequently extending its influence into Su-

84- P.M. Holt. Studies in the History of the Near East. Frank Cass: London. 1973- p-126.

dan[85].

Sammāniyya, the Concept

Sammāniyya is a terminological name for a number of *ṭurūq* of which the main five orders are:

1. The Qādiriyya named after the *qutb* Sheikh ʾAbd al-Qādir al-Jilani (1077- 1164.)
2. The Khalwatiyya of Sheikh Muṣṭafā al- Bakri b.Kamāl Din, (1687-1748)
3. The Naqshbandiyya of Sheikh Muhammad Baha Din Naqshband, (1317-1388)

4. *Anfas ṭarīqat*, in which each and every breath should be accompanied by *dhikr*.

5. *Al-Muwafaqah ṭarīqat*, in this *ṭarīqa*, the condition and behaviour of the *murīd* goes in accordance with one of the beautiful Names of Allāh[86]. The Sammāniyyah ṭarīqah seemed to be embracing many ṭarīqahs. These ṭarīqahs are the Qdiriyyah, Naqshabandiyyah, and Khalwatiyya. This is clear from what was written by ʾAbd al-Mahmud Nūr ad-Da'im, the grandson of Shaikh at-Tayyib, in his book Azihir ar-Riyad in which he wrote about the *Tayyibiyyah as-Samminiyyah taifah*[87]. All these ṭarīqas were taught by Shaikh ʾAbd

85- Waleed al-Tayeb Abdelqader – al-Tariqah al-Samaniyyah fi al-Sudan wa Su'al al-Huwiyyah (The Samaniyya Order in Sudan and the Question of Identity). Published study at https://almesbar.online/product/%D8%A7%D9%84%D8%B7%D8%B1%D9%8A%D9

86-http://www.mosque.com./

87-The term "taifah", frequently used by Tirmingham, to denote the ṭarīqa, Ṣūfī orders in Islam, as I see it the existence of the Ansar and Khatmiyah,

al-Karim as-Sammān to Shaikh at-Tayyib. The Qādiriyyah was regarded as the essence of the Sammāniyyah[88].

Diagram 5 the main *ṭūruq* which constitute the Sāmmaniyya

The first main source of his biography is abook by his grandson ‘Abdal-Mahoud Nur al-Daim (1845-1915), published in 1954 in Khartoum, entitle ‘*Azahir al-Riyad fi Manaqib al-’arif bi-llah al-Sheikh Aḥmad al-Ṭayyib* (Flowers of the Gardens of the Virtues of the Gonstic Sheikh Aḥmad al-Ṭayyib).

Sheikh Aḥmad al-Ṭayyib al-Bashîr 1742-1824

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two Sudanese active religious- political sects, make him to name the other Ṣūfīṭarīqas as taifah.

88- Khadiga, A, Karrar, Aspects of Ṣūfīsm in the Sudan, a thesis submitted for the degree of master of Arts of the University of Durham April 1975 School of Oriental Studies University of Durham,1975, p.73

The rapid spread of the Sammāniyya and its contribution to the religious, literary, social and political fields in Sudan accomplished with the emergence of Sheikh Ahmed al-Ṭayyib b. al-Bashir, a religious revivalist and indisputably the greatest Sammani in the history of Sudan.

Sayyid Sheikh Aḥmad al-Ṭayyib (may God be pleased with him) is regarded as one of the most eminent realized gnostics whose reputation spread widely in Sudan in particular and throughout the Islamic world in general. He was the first to introduce the Sammāniyya ṭarīqa into Sudan.

Family Lineage

His biographical accounts state that he was Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr ibn Mālik, whose lineage traces back to al-ʿAbbās, the cousin of the Prophet of Islam. He was born in Umm Marīḥ, approximately forty kilometers north of Omdurman. His grandfather, Sheikh Muḥammad Surūr, was among the close companions and distinguished disciples of the gnostic knower of God (ʿārif bi-llāh), Sayyid Sheikh Ḥasan ibn Ḥassūna.

Sheikh al-Ṭayyib was born into one of the most prominent and long-established clans of religious notables, and learned men in Sudan. His predecessors mainly his grandfather was a Qadiri in *ṭarīqa* , and student of Ḥasan w Hasuna. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashîr b. Mālik, b. *al-ustaz* Muhammad-

Surūr, the Abbasi, the Sammani in his *ṭarīqa*, and Māliki in *madhab'*. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. MuhammadSurūr; his father, who was also his mother's cousin, was al-Bashîr b. Mālik b. Muhammad Surūr. His pedigree shows that, he had a common ancestry, with the Arakiyyun holy clan[89].Sheikh Aḥmad al-Ṭayyib is 'A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He was born at Um-Marriḥ, North of Omdurman. Where he studied at the mosque of his ancestor, Muhammad w.Surūr {v.k-al-Ṭabaqāt, 344}, then at the mosque of Walad Anis al-Awabi and Aḥmad al-Fazzari at Um-Ṭalha[90].The Sammāniyya was spread into the Sudan by Aḥmad al-Ṭayyib b. al-Bashīr" (1742-1824). He was initiated into the Way, on several visits to Mecca and travelled widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a Sheikh of the Sammāniyya, and—notwithstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model. After memorizing the

89-Ȧbd al-Mahmud Nūr al-Dā'im.*Al-K uus al-Mutara fi Manqib al-Sada'a al-Arba,* 2008, p.109.

90-S, R, O'fahey. Arabic Literature of Africa.Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland1994, 92.

Qur'ān, at the mosque of his ancestor, Muhammad-wSurūr, Aḥmad studied under Wald Anas al-Awdabi, a student of Sheikh Khojali, on the island of Islanj, north of Omdurman. He then asked the famous Qādiri Sheikh, Ábd al-Baqī' al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasanw. Hassuna, who commanded him not, to admit Aḥmed[91]. Therefore, Shaikh Abd al-Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Hijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr" Aḥmad was also student of Aḥmad al-Fazari al-Faradi of Um-Ṭalha in Gezira. He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the *Mukhtaṣar of Khalil*, and a major commentary upon it by Barham Al-Damari (d.805/1402). So for him there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason, after travelled to many *Ṣūfī* Shaikhs, and did not manage to fit into their Qadiri branches, he returned to his village Um-Marriḥ where he continued to perform <u>*Salat*</u> on the prophet (twelve thousand times a day) until he claimed that he saw the prophet in full consciousness. Here Aḥmad Al-Ṭayyibdeveloped a new trend in the *Ṣūfī* orders in the Sudan in the late period of the Funj Sultante that is performing *Salat* on the prophet as a means of acquiring *Ṣūfī* sta-

91-Ali, Ṣāliḥ, Karrar. The Ṣūfī Brotherhood in Sudan.Hurst. London. 1992, p.

tus and *karāmat*. This was the period before he went to the Hijaz. It is significant to mention that, at that time, before his travel to Hijaz, Aḥmad Al.Tayyib Al-Bashīr" was famous for being *'Alim*, due to the fact that he studied Shari'a sciences under the supervision of Shaikh Sa'id Al-Battahani[92].

It was clear that Aḥmad Al-Ṭayyib Al-Bashir before going to the Hijaz was engaged in performing and learning advanced Ṣūfī knowledge such as how can one reach God and whether it is via secret of secret of secrets. Here he may be acquainted with the writings of Ibn 'Arabi in *Asrar Darajat Al-'Tayy*. This because Abd Al-Mahmoud Nur Al-Da'im defines performing rituals via secret as seeing God the Almighty in each atom of the world. This could lead us to the theory of *Wihdat Al-Wijud* developed earlier by Ibn 'arabi. Accordingly, Abd Al-Mahmoud defined three stages for reaching God. See: Abd Al-Mahmoud, *Azahi*r ..., op.cit., p.27[93].

The Intellectual and Spiritual Formation

Sheikh Aḥmad al-Ṭayyib began his Qurʾānic education at the mosque of his grandfather, Sheikh Muḥammad b. Surūr, in Um-Mraḥī. He then moved to the mosque of the jurist Walad Anas al-ʿAwaḍābī in al-Jazīra (Islānj), where he stayed for only a short period, before traveling onward to the mosque of the ju-

92-Amani Mohammad Obied.Sammāniyya ṭarīqa , doctrine and politics. Op.cit.
93- Ibid: 103

rist Aḥmad al-Fazzārī al-Farḍī in Umm Ṭalḥa. There he completed the memorization of the Qurʾān in a remarkably short time, according to the reading of Abū Ḥafṣ ʿUmar al-Dūrī, at the age of thirteen.

After completing his memorization of the Qurʾān, he returned to Amraḥī to the mosque of his grandfather Sheikh Muḥammad b. Surūr. Upon his return, he devoted himself to attending the lessons of the leading scholars of his time. He studied works such as al-ʿAshmāwiyya and *al-ʿIzzīyya*, then the didactic poem of Ibn ʿĀshir along with some of its commentaries, as well as commentaries and marginal glosses on *al-ʿIzzīyya*, including the gloss of al-Ṣaftī. He also studied the Epistle of Abū Yazīd al-Qayrawānī with some of its commentaries, such as that of Abū al-Ḥasan, and then *Aqrab al-Masālik* and its commentary, both by Imām al-Dardīr. Through this rigorous engagement, he attained distinction and became well known among his peers for his mastery of religious knowledge[94].

Thereafter, his heart became deeply attached to the study of the *Mukhtaṣar* of Abū al-Ḍiyāʾ Sheikh Khalīl b. Isḥāq al-Mālikī (may God have mercy on him). He experienced a visionary insight in which he saw the text written upon his heart in white luminous ink, crowned by the Great Bahram. As a result, he felt no further need to study it formally under teachers. He concealed this spiritual secret, chose seclusion during

94- Abdulgalil. Salih. The Sammāniyya . Op.cit, p-101.

evenings and early mornings, and remained closely attached to the eminent scholar and jurist Saʿīd Walad Badrī and others.

Sheikh Aḥmad al-Ṭayyib was devoted to night vigils in humble and reverent remembrance. At times, he would recite the Qurʾān with deep contemplation of its meanings; at other times, he would devote himself to sending blessings upon the Messenger of God ﷺ. His nightly litany of prayers upon the Prophet numbered twelve thousand each night[95].

The Journey to Hijaz

When Sheikh Aḥmad al-Ṭayyib had passed his sixteenth year by one or two years (1758/59 AD), he set out to perform the pilgrimage to Mecca. After completing the rites of ḥajj, he came into contact with scholars of both spiritual realization (ḥaqīqa) and Islamic law (sharīʿa), such as Sheikh Ibrāhīm b. Muḥammad b. ʿAbd al-Salām al-Rays al-Zamzamī. He also studied ḥadīth under Sheikh Muḥammad b. ʿAqīla and others.

In Medina al-Munawwara

Upon his arrival in Medina, Sheikh Aḥmad al-Ṭayyib encountered Sayyid Muḥammad b. ʿAbd al-Karīm al-Sammān, a leading spiritual figure of his time and the head of the Sammāniyya ṭarīqa. Al-Sammān received him in his residence, known as the Sammāni-

95- Ibid: p- 103.

yya lodge. Sources indicate that they frequently visited the Noble Rawḍa together, the burial place of the Prophet ﷺ, after which they would return to the lodge to continue devotional practices. Their relationship was characterized by mutual recognition of spiritual dedication and the cultivation of a strong bond rooted in shared commitment to worship and ethical refinement.

Under al-Sammān's tutelage, Sheikh Aḥmad al-Ṭayyib formally became a disciple and entered the Sammāniyya path, receiving the spiritual covenant (bayʿa) that established his discipleship. He remained under al-Sammān's guidance for seven years, during which he engaged in sustained instruction, spiritual training, and ethical formation within the lodge, traditionally identified as the residence formerly belonging to Abū Bakr al-Ṣiddīq (may God be pleased with him). Throughout this period, he accompanied his Sheikh on the annual pilgrimage, integrating both ritual practice and experiential learning into his formative training[96].

The Wore of the Cloak (Khirqa)

Following his initial initiation, the spiritual pole Sheikh Muḥammad al-Sammān instructed Sheikh Aḥmad al-Ṭayyib to maintain continuous companionship with him and to remain regularly present in his scholarly and spiritual gatherings. This included consistent attendance at lessons in Qurʾānic exegesis, ḥadīth, Ṣūfīsm , and related disciplines. Sheikh

96- Ibid: p-107.

Aḥmad accompanied al-Sammān for a period of seven years, a duration later described in the tradition as having passed swiftly due to the intensity of spiritual engagement and discipline. This period was marked by sustained commitment to sincerity of intention, ethical purification, spiritual attentiveness, strict observance of Islamic law, ascetic restraint, and exclusive devotion to God. He is also reported to have adhered rigorously to established norms of Ṣūfī conduct, including regular litanies, prescribed remembrances, continuous self-vigilance, and disciplined spiritual practice both by day and night.

According to the hagiographical sources, this prolonged companionship resulted in the transmission of an extensive body of spiritual knowledge, described as exceeding what could be fully articulated in written form or comprehended through ordinary intellectual means. Al-Sammān is said to have introduced his disciple to esoteric interpretations concerning divine action, the divine names and attributes, and metaphysical realities associated with the divine essence. Central to this transmission was instruction in the Supreme Name of God, understood within Ṣūfī cosmology as a principle through which cosmic order is sustained. Sheikh Aḥmad is portrayed as having internalized these teachings through experiential realization, thereby integrating both inward spiritual refinement and outward ethical and scholarly completion.

Upon reaching this stage of formation, al-Sammān formally invested him with the Qādirī spiritual lin-

eage, accompanied—according to Ṣūfī accounts—by the disclosure of its distinctive teachings, symbolic meanings, and spiritual disciplines. Thereafter, Sheikh Aḥmad underwent structured training in several other Ṣūfī paths, including the Naqshbandī, Khalwatī, and Anfāsī traditions. This was followed by a program centered on harmonization with the Divine Names, proceeding through systematic contemplation of the names from "Allāh" to "*al-Ṣabūr*." Within the internal logic of Ṣūfī doctrine, this progression is understood to yield a comprehensive metaphysical awareness encompassing both divine reality and created existence, extending symbolically to eschatological knowledge[97].

The culmination of this formation is described as entry into a mode of spiritual ascent characterized not by physical movement but by inward transformation, a state typically associated in Ṣūfī literature with advanced degrees of proximity to the unseen realm. This stage is presented as the completion of the spiritual path, preparing the adept for an intimate form of gnosis and for participation—within Ṣūfī cosmology—in the inheritance of prophetic and saintly knowledge.

On the Search of the Spiritual Guide

Sheikh Aḥmad al-Ṭayyib initially sought a spiritual guide in Sudan and chose Sheikh ʿAbd al-Bāqī b. ʿAlī al-Kāhilī, known as al-Nīl, a disciple of Sheikh ʿAbd Allāh wad al-ʿAjūz. However, the initiation

97- Abd al-Mahmud Nour Adaim. *Azahir Al-Riyyad,* op. cit- p 156.

under Sheikh al-Nīl did not take place, as the latter refrained from proceeding with it. It is said that this occurred due to an inward spiritual indication from Sheikh Ḥasan Walad Ḥassūna, after a spiritual bond had already been established between him and Sheikh Aḥmad al-Ṭayyib. This became evident when Sheikh al-Nīl asked whether there was any connection between Sheikh Aḥmad al-Ṭayyib and Sheikh Ḥasan, to which he replied, "He is my grandfather." By this, Sheikh Aḥmad al-Ṭayyib most likely meant a spiritual rather than genealogical connection, since his grandfather Sheikh Muḥammad Walad Surūr was among the close associates of Sheikh Ḥasan Walad Ḥassūna, and no blood relationship existed between them.

Sheikh ʿAbd al-Maḥmūd Nūr al-Dāʾim relates that from that moment onward, both Sheikh al-Nīl and Sheikh Aḥmad al-Ṭayyib understood that the latter had no spiritual guide in Sudan other than Sheikh Muḥammad b. ʿAbd al-Karīm al-Sammān in Medina. It is also plausible that Sheikh Aḥmad al-Ṭayyib was not inclined to follow the Qādirī-Bahāriyya path that was prevalent in Sudan at the time, due to the remoteness and fragmentation of its chains of transmission, the multiplicity of its deputies, and its perceived decline. Had he sought fame or leadership of the Ṣūfī establishment in Sudan, he would have needed a new Ṣūfī path and a form of spiritual thought that was fresh within Sudanese society. This necessitated looking beyond the confines of his local environment to the wider Islamic world. At that time, he found no path more suitable than the Sammāni-

yya, one of the most recent Ṣūfī orders to emerge in that period, whose founder and leader was still alive. Its chain of transmission was close and its spiritual resources abundant, while at the same time it incorporated many of the litanies of the Qādiriyya, which was already familiar and widespread in Sudan.

The two orders (Naqshbandiyya and Khalwatiyya) in the Hijaz at that time claimed to be revivalist Ṣūfī orders, but Aḥmad Al-Tayib Al-Bashir did not remain with those Shaikhs for a long time. It is claimed that in revelation, he saw his initiation by Al-Smman in the *Hadra*. Aḥmad Al-Ṭayyib Al-Bashir spent seven years of study with Muhammad b. Abd Al-Karim Al-Sammān . Aḥmad Al-Ṭayyib Al-Bashir was initiated by Al-Sammān into five turuq and he studied prophetic tradition Hadith Science. It is noticeable here that concentrating on Hadith Science is an important characteristic of Ṣūfī orders in the eighteenth and early nineteenth centuries. This mainly because such orders emphasied the doctrine of the Perfect Man as a realization of the prophet's person. For this reason, the prophet's tradition and *Hadith* Science gained their importance. Consequently, as a result of this importance of Hadith Science for the eighteenth and nineteenth centuries orders, Sudanese Ṣūfī orders in that period came to be affiliated with Ṣūfī - '*Ulama* figures[98].

After departed from Hijaz in 1178/1764-5, with the

98- Ibid: 105

permission of Al Samman to initiate people in the Sammāniyya *ṭarīqa* in his home land, Aḥmad Al Tayyib Al Bashir became responsible for the localization and modification of the Sammāniyya *ṭarīqa* to fit the Sudanese society. Both Aḥmad Al Tayyib Al Bashir founder of the Sammāniyya *ṭarīqa* in Sudan and Sayyid Al Hassan Al Mirghani in Kassala could notescape the figure of a *Wali.* Also what is significant of these centralized *turuq* is their involvement inpolitics through social reform, in other words social reform is the motivation of politics[99].

The Good Tidings to the Supreme Spiritual Pole (Qutbāniyya)

In his book Azahir Al-Rayyid Sheikh Abdul-Mahud writes: "Sheikh Ahmed Al-Tayyib (may God be pleased with him) reached full realization of the spiritual stations described above, his standing among the learned and devout circles of Madīnat al-Rasūl increased markedly. He came to be held in high esteem by many of its inhabitants, particularly among the people of knowledge and spiritual refinement. Reports circulated of extraordinary occurrences manifested at his hands, which were interpreted by his contemporaries as signs of divine favor (karāmāt), while hearts became deeply inclined toward him through reverence and spiritual attraction.

As a result, his stature rose significantly among the leading figures of the spiritual elite. His own Sheikh

99- Amani. Muhammad El-Obeid. (2008). Middle Class and Ṣūfīsm : The Sammāniyya Order branch of Shaikh Al-Bourai. PhD thesis- Uof K., p- 39

began to speak openly of his spiritual completion, his elevated rank, and the depth of his intimate relationship with God. He further affirmed his full realization of the station of spiritual guidance (maqām al-irshād) and his qualification for the nurturing and sustenance of God's servants (qūt al-ʿibād). Such attestations functioned not merely as expressions of personal admiration, but as formal recognitions within the Ṣūfī tradition, signaling his readiness to assume an authoritative role in spiritual instruction and communal guidance.

Among the wondrous events that occurred between him and his Sheikh was the following: one-day Sheikh Muḥammad al-Sammān (may God sanctify his secret) was seated with his disciples around him when al-Khiḍr (peace be upon him) passed by them. All of the disciples hastened toward him to seek blessing and to look upon him, except the Sheikh himself. His teacher said to him, "How is it that you did not hasten to al-Khiḍr, peace be upon him, as your brothers did?" He replied, "I know no Khiḍr for myself other than you." His Sheikh was deeply impressed by the strength of his certainty, the excellence of his spiritual courtesy, and the depth of his devotion to him. At that very moment, he poured upon him gifts beyond what hopes could encompass, and gave him glad tidings of the supreme spiritual polehood (*al-quṭbāniyya al-kubrā*) upon the completion of his seventieth year, saying: "At the head of your seventieth year, your foot will be upon the neck of every saint of God." And indeed, this proved true: when he reached seven-

ty years of age, he entered the supreme polehood, the station of the Ghawsiyya, and was granted authority of spiritual governance (taṣarruf).

The Return to Sudan

After Aḥmad al-Ṭayyib's faculties for spiritual guidance had fully matured, his Sheikh al-Sammān sent him to Sudan to carry the banner of the call there. Aḥmad al-Ṭayyib returned from Medina to Mecca, then from Mecca to Jeddah, then to Suakin, where he stayed with Ṣafiyya Ḥamad b. al-Majdhūb al-Shādhilī. This was in the year 1181 AH. It appears that the long period he spent in the Hijaz caused his family and relatives to yearn intensely for his return. He therefore headed directly to his birthplace in Amraḥī to assume the task of spiritual guidance there and to lead the affairs of the mosque built by his grandfather Muḥammad Walad Surūr—leading the five daily prayers, conducting litanies and devotional practices, and organizing religious gatherings. His star shone brightly in both the sciences of the Sacred Law and spiritual realization.

Upon his first return from Medina, Sheikh Aḥmad al-Ṭayyib did not immediately engage in widespread propagation of the Sammāniyya order, nor did he initiate large numbers of disciples into it. Rather, he devoted his attention to teaching the sciences of ḥadīth and Ṣūfism. He continued to teach and guide, and only thereafter initiated disciples into his new path. In this way, he succeeded in laying the first foundations

of the Sammāniyya order in Sudan.

He did not remain long in Sudan after this first return, but set out once more for the pilgrimage, returning this time via Egypt. During his journey through Egypt, he introduced the Sammāniyya order into Upper Egypt, leaving behind many followers and students. From Egypt he traveled to Medina to visit the Prophet ﷺ and his Sheikh Muḥammad ʿAbd al-Karīm al-Sammān. After completing his visit, he returned to Sudan in 1183 AH / 1769 CE. On this occasion, he settled again in Amraḥī and worked with great diligence and determination to spread the Sammāniyya order throughout Sudan. The land was soon permeated by it, and many disciples and followers gathered around him. Kings, sultans, and scholars also submitted to his spiritual authority. From this point onward, the Sammāniyya order spread throughout the country. Because of his pioneering and renewal-oriented role in the Sammāniyya order—which in its origins was Qādirī—the order came to be known as the Ṭayyibiyya Sammāniyya.

His Internal and External Journeys

The journeys undertaken by Sheikh Aḥmad al-Ṭayyib al-Bashīr to the sacred lands—whether via Egypt or directly, as in his first journey—played a major role in shaping and deepening the spiritual dimension of his personality. They also helped secure acceptance for him among both the common people and the elite, created conditions conducive to the dissemina-

tion of his knowledge and the communication of his Ṣūfī message, and enabled him to attract followers and supporters. Through these journeys, he was able to complete the construction of his religious personality, deepen his understanding of Islam, and spread his fame internationally. They led him to an advanced level of scholarly attainment, manifested in his profound writings on Ṣūfī thought, which gave rise to a new current in the global presence of Sudanese Ṣūfī thought and extended its reach onto the international stage. This, in turn, formed a behavioral and spiritual framework that could be drawn upon in the service of Islamic unity.

This Sudanese Sammāni impetus continued after him through his successors, who maintained this openness and engagement. Sheikh Qarīb Allāh, for example, paid particular attention to strengthening his ties with Egypt and reinforcing his connections with the Sammāniyya there. The Sammāni poet al-Makkāwī (d. 1942) was not far removed from documenting the celebrated visit of Sheikh Aḥmad al-Ṭayyib b. al-Bashīr to Egypt, along with the spiritual openings and extraordinary unseen manifestations that accompanied it, as well as his meetings with al-Azhar scholars and his dissemination of the teachings of his Sheikh al-Sammān in that Afro-Arab Islamic land. The poet recorded this in verse:

قام من طيبة و منارة يف أمخيم، دخل إبشارة،
ذكر القلل بعبارة وعشر آلاف سكارى، والعلماء اندهشوا حياري.

أتوجه مصر المعلومة، وجاءت الثقات بعلومها، الأربعين عيزمة اتجزأ وفى لزومها.

He set up (the journey) from Ṭībiyya the elightened city,

And into Akhmīm, he entered with a sign,
The remembrance of the jars in a measured phrase,
And ten thousand drunk men— the scholars stood amazed.

He turned toward Egypt, the land well known,
And the trusted ones came with the knowledge they'd grown.
The fortyfold feast was divided in part,
Its due was fulfilled, complete to the last.

The Doctrine of the *Tarīqa*

The doctrine of the Sammāniyya does not conceive of Ṣūfī teachings as autonomous or extraneous to the foundational principles of Islām. Rather, these teachings are understood as disciplined contemplative engagements with the inner meanings and extended implications of the Qurʾān and the Prophetic Sunna. Such engagement unfolds through a structured pedagogical progression, typically beginning with *istighfār*, followed by prayers upon the Prophet ﷺ, and culminating in the repetition of the blessed formula *lā ilāha illā Allāh*. This graduated order reflects a deliberate spiritual methodology aimed at purifying the self and orienting the heart toward divine remembrance[100].

100- Abdulgalil. Salih. The Sammāniyya: History, Doctrine & Future. Op.cit. p-115.

Within this framework, *dhikr* occupies a central position as the primary instrument of spiritual formation (*tarbiya*) in the Sammāniyya ṭarīqa. Its efficacy, however, is conditional upon strict adherence to the Qurʾān and the Prophetic model in all dimensions of religious commitment, both outward and inward. *Dhikr* is thus not an isolated ritual practice but the lived expression of conformity to revelation and *Sunnah*.

The doctrinal structure of the Sammāniyya further rests upon the concept of *fayḍ ilāhī* (Divine emanation), understood as the experiential outcome of sustained obedience, disciplined practice, and regulated performance of dhikr. Through this process, the aspirant *sālik* (aspirant) gradually attains the meanings and spiritual realities that lead to the affirmation of divine oneness *tawḥīd* (Oneness) by way of certainty *Yaqīn* (Certinity) and *Mushāhada* (witnessing). In Ṣūfī terminology, this experiential realization is referred to as *ʿilm al-wuṣūl* (the knowledge of arrival or union). Crucially, the Sammāniyya tradition emphasizes that access to this experiential knowledge presupposes mastery of ʿilm al-uṣūl, the normative and doctrinal sciences of Islām; tasting the realities of *wuṣūl* without grounding in *uṣūl* is considered both methodologically unsound and spiritually precarious.

As a result of this integrated epistemology, the Sammāniyya path is described as unfolding in three successive stages: its beginning is knowledge (ʿilm), its middle is disciplined practice and action (ʿamal), and

its end is spiritual state (ḥāl). The culmination of this trajectory is articulated as the experiential presence of the Prophet ﷺ through witnessing, a state that signifies the perfection of emulation and inward conformity rather than any ontological confusion. This doctrinal vision, with its careful balance between law, practice, and spiritual realization, is extensively articulated and systematized in the writings of the Sammāniyya shuyūkh[101].

As expressed in the *ṭarīqa's* writings and sayings, it could be stated that the doctrine of the Sāmmaniyya represents in the following:

1-Belief in Allāh

2-Belief in the angels

3- Belief in the revealed books.

4- Belief in messengers and prophets.

5- Belief in the last day.

6- Belief in *qadar* (Divine Will), both its good and evil consequences.

7- Strict adherence to prophet Muhammad (pbuh) with self-determination to behave and this in accordance with the teachings of the Qur'ān.

8- Sincere abiding with the Sheikh s' educational method based on the Qur'ān and the prophetic *sunnah*, avoiding all the vices.

9-Respectfullness to elders, showing mercy to young-

101-Interview with Briayer Sa'ad Adin, Hasaheisa, 31, 8, 2014.

sters, and obedience to the spiritual qualified Sheikh on what pleases Allāh.

10- Strong self- determination to perform voluntary prayers.

11- Pledge to fulfil the covenant of Allāh, follow his Sharia and abstain from His prohibitions plight.

12-Working sincerely for imposing the law of Allāh[102].

The *ṭarīqa* doctrine has joint the *sharia* and the *haqiqa*, and the Sammāniyya *shuyukh*, first and foremost have gone to recommend their students with the necessity of receiving the fundamentals of science, before embarking in the application of the bases of the *ṭarīq*.

Like the other *Ṣūfī* orders, the ṭarīqa's doctrine is set on denouncing the vices, and *taḥāli* with the virtues.[103]

The Qādiri *Sanad* of the Sammāniyya

The extension of the Sammāniyya ṭarīqa's genealogical lines of transmission—from Sheikhs to disciples through a select body of high-ranking representatives (*khulafā'*)—has historically been inseparable from mobility and travel. These movements not only facilitated the dissemination of the ṭarīqa but also contributed to the establishment of new sacred sites, which

102-Ḥasan, al-Fatiḥ, Qarīb Allāh. *Al-Dur al-Dīni wa al. Gitimai wa al-Fikeri (ll'ṭarīqaAl Sammāniyyah).* Muhanad. M. A. Khartoum, 2004, p: 46.

103- Interview with al-Fatih al-Ḥiber, al-Debiba 9- 2014

symbolically mirrored and remained spiritually connected to the foundational loci associated with the order's founder, particularly the places of his birth, initiation, and burial. In this sense, spatial expansion functioned as both a practical and symbolic mechanism for sustaining continuity and authority within the Sammāniyya tradition.

In its doctrinal and genealogical origins, the Sammāniyya is rooted in both the Qādiriyya and Khalwatiyya Ṣūfī traditions. However, its Qādirī Sanad does not pass through Sheikh Tāj al-Dīn al-Bahārī, despite the fact that the majority of Qādirī lineages in the Sudan trace their transmission through him. Instead, the Sammāniyya preserves a distinct line of Qādirī transmission that underscores its autonomy and unique spiritual genealogy.

With regard to the sanad of the Sheikh (may Allāh be pleased with him), it is reported that he received the ṭarīqa and was invested with the khirqa (the symbolic mantle of initiation) from the "sea of gnosis" (*baḥr al-ʿirfān*) and the spiritual pole of his age, Sheikh Muḥammad b. ʿAbd al-Karīm al-Madanī al-Qurashī, known as al-Sammān (may Allāh be pleased with him), in al-Madīna al-Munawwara in the year 1172 A.H. Sheikh al-Sammān, in turn, received the ṭarīqa and the mantle from the renowned saint and miracle-worker Sheikh Muḥammad Ṭāhir al-Madanī (d. 1780) (see Appendix A).

It is therefore evident that the Qādiriyya in the Sudan

developed along two principal trajectories. The first is the Qādiriyya proper, often referred to as al-Jīlāniyya, which was founded and disseminated through the lineage of Tāj al-Dīn al-Bahārī. The second is the Qādiriyya as-Sammāniyya, which evolved into an independent ṭāʾifa, later known as the Ṭayyibiyya, through which Qādirī teachings were propagated in a renewed and reformulated manner. This latter branch, associated with the Sammāniyya, has remained the most widespread and socially influential Qādirī-oriented Ṣūfī formation in the Sudan up to the present time.

The Khalwati *Sanad* of the Sammāniyya

Regarding the Sanad (spiritual chain of transmission) of the Sheikh (may Allāh be pleased with him) within this ṭarīqa, it is traced through a well-established and authoritative lineage of Ṣūfī masters. He received it from the *qutb* (Pole) of his age and the spiritual axis of the worlds, the master renowned for spiritual formation through *naẓar* (transformative spiritual gaze), our master Sheikh Muḥammad b. ʿAbd al-Karīm al-Madanī al-Qurashī, widely known as al-Sammān.

Sheikh al-Sammān, in turn, received the ṭarīqa from the eminent Ṣūfī authority whose spiritual influence extended across Egypt, the Ḥijāz, and Greater Syria: Sayyid Muṣṭafā b. Kamāl al-Dīn al-Bakrī (1687–1748). Al-Bakrī was among the most influential Ṣūfī masters of the eighteenth century, renowned for his role in disseminating and systematizing Ṣūfī teach-

ings throughout the central Islamic lands.

The chain continues through Sheikh ʿAbd al-ʿĀṭif b. Ḥusām al-Dīn al-Ḥalabī, from whom al-Bakrī received authorization, thus anchoring the Sammāniyya sanad within a broader transregional network of authoritative Ṣūfī transmission. This lineage situates the ṭarīqa firmly within the classical tradition of orthodox Ṣūfism, characterized by continuity, recognized spiritual authority, and an unbroken chain of initiation (see Appendix B).

The philosophy of the *Tarīqa*

Based on the living writings of the shuyūkh of the ṭarīqa and the broader corpus of its intellectual heritage, it is evident that the Sammāniyya—like other Ṣūfī orders—developed a coherent system encompassing doctrines, foundational principles, spiritual pillars, litanies (*awrād*), hierarchical ranks, prescribed *adhkār* (remembrances) , as well as well-defined social and religious practices. These elements together constitute an integrated spiritual and institutional framework rather than a set of isolated devotional exercises.

At its core, the Sammāniyya is founded upon *dhikr* (the invocation of God), *riyāḍa* (disciplined spiritual practice), hunger as a form of ascetic training, *khalwa* (spiritual retreat or seclusion), and *tawāḍuʿ* (humility). Central to the ṭarīqa is the constant cultivation of awareness of the majesty and greatness of God. Such remembrance is regarded as a decisive means of

subjecting the lower self (*nafs*) to the governance of the spirit (*rūḥ*), thereby restoring the proper spiritual hierarchy within the human being.

The initiate is further required to empty the heart of worldly attachments and to approach the temporal world as possessing no ultimate reality or autonomous value. This emphasis reflects the Sammāniyya's pronounced focus on the heart (*qalb*) as the primary locus of spiritual knowledge. In contrast to rational or discursive cognition, the heart is viewed as superior to the intellect in its capacity to receive direct, experiential knowledge (*maʿrifa*) of God. Accordingly, the Sammāniyya understanding of spiritual realization locates true knowledge of God in the heart, which is conceived as the inner dwelling place of divine illumination and the seat of authentic mystical insight.[104]

The Initiation Pledge

The ceremonies and rites of initiation vary from one Ṣūfī order to another. It is essential to recognize, however, that the bayʿa (oath of allegiance) is, in its ultimate meaning, an act of loyalty to God rather than to the individual Sheikh. The Sheikh functions as a spiritual mediator and guide, but the covenant itself is directed toward obedience to Allāh and commitment to the spiritual path grounded in the Sharīʿa.

104- Khadiga, A, Karrar, Aspects of Ṣūfīsm in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham, School of Oriental Studies University of Durham,1975, p.74.

In his major work *Aẓāhir al-Riyāḍ*, Sheikh ʿAbd al-Maḥmūd b. Nūr al-Dāʾim (1845–1915) outlines two recognized modes for taking the bayʿa within the Sammāniyya Ṣūfī order. He explains that, following the recitation of *Sūrat al-Fātiḥa* and a selection of Qurʾānic verses appropriate to the rite—recited first by the Sheikh and then repeated by the initiate—the person undergoing initiation must formally articulate a declaration of commitment. This declaration signifies acceptance of the obligations of the ṭarīqa, adherence to its spiritual discipline and ethical code, and a conscious resolve to pursue the path of remembrance, purification, and obedience to God under the guidance of the Sheikh:

1.Allāh is my Lord.
2. Islām is my religion.

3. Muhammad (pbuh) is the Prophet and Messenger of Allāh.

4. The Koran is my guide.

5. *Ka'bah*, the House of Allāh, is the direction I turn my face towards in prayer.
6. The Sammāniyya*Ṭayibiyyah ṭarīqa*, is my method of performing my spiritual and worshiping life.
7. Sheikh Aḥmad al-Ṭayyib is my spiritually qualified Sheikh[105].

105-Sheikh Ăbd al-Mahmoud Nūr al-Dā'im,*Azāhīr al-ryiāḍ fi manāqib al-Arif bi'llah Al-Sheikh Aḥmed 'Al-Tayyib* .1954, p.75.

Any individual could be admitted as an affiliated member. He is admitted at a pledge taking ceremony, which includes the oaths of allegiance to the founder and his living khalīfah associated with assent to a formula of promises. He receives little ṣūfī training mainly on how to take part in rituals and receives permission to recite one or more hizbs. Members carry on their normal occupations and mode of life, but are subject to the guidance and authority of the Sheikh and his Khalīfah and take part in the collective assemblies. It is through initiation in the real sense of it taken by an aspirant that he enters into this spiritual world in such a way that silsilahis guaranteed. The points, ethics and doctrines usually recited at the initiation ceremony of the Qādiriyya and other ṣūfī Orders in general are the following:

i. A member must be an adult Muslim.

ii. He must be initiated by a *khalifah* who has competence and authority.

iii. He must be constant in the recitation of the Glorious Qur'an, standing, sitting day and night in the correct spirit.

iv. He must be visiting the *Zawiyyāh* regularly and take cognizance of others' rights while there.

v.He must have He fear of Allāh (*Taqwā*) and obey His injunctions (*Ṭā'ah*).

vi. He must cultivate tHe attribute of ṣabr (patience).

vii. He is expected not to harm others and to pardon when harmed.

viii. He must be generous.

ix. He must refrain from all indecency in words and deeds such as rumour-mongering, lying, backbiting and slandering.

x. He must be in state of ritual purity always and whenever deemed necessary.

xi. He is expected to be reciting tHe formula of repentance, *Istigfaru* always.

The second method of taking the *bia'a* comes as follows: The *murīd* renews his ablution, and if possible, make a grand *ghusl*, perform two *rakat*. Then he ought to sit, on the state of the one, in the prayer sitting posture, while Sheikh hold his hand, and reads: In the name of Allāh (one time), *istagfer* Allāh, I ask Allāh Forgiveness (7 times), I believe in Allāh, His angles, books, messengers, and the final day, the *Qadar* its good and evils, resurrection after death, (one time), after that says: I submit to the Will of Allāh, and I renew my Islām, I purified from all sins, sincere repentance, I disowned of *kufur*. There is no God, but Allāh, with no partner, and I bear witness that Muhammad, His servant and messenger. I took the *ṭarīqa*, *khalafa*, and *ijāza*, I wore the *taj*, the crown and turban, and I took the pledge to Allāh, at the hand of my *ustadh*, so, on *istiqama*, the sound *sharīă*, for Allāh piety and submitting to all of the matters to Allāh, and accep-

tance of His rulings, and thankfulness of His bounties, as he- (my Sheikh), has took the pledge at the hand of Sheikh , so and so. Thus, the Sheikh is keeping on stating the men of the Qādiriyya *silsila*. Then he (the Sheikh) comes to read: *(Verily, those who give Bai'ah (pledge) to you (O Muhammad) they are giving Bai'aih (pledge) to Allāh),* then reading *al-Fatiḥa*. And comes to pray for his *murīd*, with *istiqama*, in the *ṭarīqa* and *sharīă*, with the instruction of committing to the*ràtib* of the Qādiriyya *ṭarīqa*, which is found in reading:*al-Fatiḥa* on the soul of the prophet, as well on the soul of the *ṭarīqa's* founder, my master Sheikh Ăbd al-Qādir al-Jilani, and to the souls of those men of the Qādiriyya *silsilla*[106].

The Ultimate Goal of the *Tarīqa*

The ultimate goal of the *ṭarīqa* is to lead *murīds* from the stage of one's love of Allāh, {and by following His beloved prophet (pbuh)}, to the stage of being loved by Allāh, of course by the grace of Allāh, which is the greatest happiness:" *Say: if you love Allāh, follow me and Allāh will love you, and forgive your sins, for Allāh is Oft- Forgiving, the most Merciful*"[107].

The Base (*al-asās*) of the *Tarīqa*

The *asas* ofthe *Ṭarīqa* Sammāniyya is based purely on Quran and *ḥadith*. To describe the *Ṭarīqa,* we will say that it is simply to rule oneself according to the

106- Ibid: p-75
107- www.Allah.com

teaching of the Qur`anand the teaching of the Prophet (pbuh). In *azahir al-ryiāḍ* (1954), three categories have been stated concerning the *asās* of the *ṭarīqa*, they are: minor, intermediate and major. Performed according to the aspiration of the *murīd*. The *adhkār*-which should be read and after each of the obligatory five daily prayers are:

1.*Astaghfir Allāh al-ghafur Ar-Raheem*- I pray for the forgiveness of Allāh, the

Oft-Forgiving, Most Merciful (to be read 20 times).
2. *Allāhuma salli ala sayyidina Muhammed wa'ala alihi wa sallim,* O Allāh, praise our Master Muhammad and his family, and grant them peace (to be read 20 times).
3. *La illaha illa Allāh,* There is no God except Allāh (to be read 13 times).
4. *Ya Allāh,*O Allāh (to be read 11 times).
5. *Ya Hu*, O He (to be 19 times).
Then with closed eyes, the *murīd* should raise one's head upwards to the right and say "*Ha*". When saying "*Ha*" it must be clear in one's heart that Allāh, is beyond and above all directions. Still with eyes closed, the *murīd* should raise one's head upwards to the left and say "*Hu*", being mindful that no one is capable of making anything move, or be still except Allāh. This is followed by saying "*Hi*" with one's head facing downwards whilst clearly remembering that each one of us will return to the earth. Our Sheikh s explain that although "*Ha*", "*Hu*" and "*Hi*" have differing meanings, they all refer to Allāh. "*Ha*"

refers to the "*Ha*" in *"La Ilaha"*. "*Hu*" refers to the "*Hu*" in "*ILLA Allāhu*", and "*Hi*" refers to the "*Hi*" in *"Muhammad Rasool Allāhi"* , meaning Muhammad is the Messenger of Allāh. The *murīd* must be very aware that Allāh is present watching him/her.
This is followed by the prayer:"O Allāh, exalt our Master Muhammad with the kind of prayer that will save us from misfortune, by which You fulfil for us all our need, purify us from all sins, raise us to Your highest ranks through which You make us achieve the maximum of blessings in this life and after death[108].

	Minor	Interme-diate	Major	
1-I pray for the forgiveness of Allāh, the Oft-Forgiving, Most Merciful	2	20	200	Times
2-O Allāh, praises our master Mu-hammad and his family, and grants .them peace	2	20	200	
3-There is no God .except Allāh	3	13	313	
4-O Allāh	5	11	360	
O He 5-	11	19	370	

Diagarm- 5 the *assas* or base of the Sammāniyya

108-Ăbd al-Mahmoud Nūr al-Dā'im, Azāhīr *al-Ryiāḍ fi manāqib al-arif bi'llah al-Sheikh Ăḥmed 'Al-Tayyib* .1954, p.68.

Source: *Azahir al-Ryiāḍ* (1954:68).

Abd Al-Mahmoud Nur Al-Da'im stated that these litanies (awrād) should not be performed without the permission of a Shaikh, Gnosis or a prophetic permission. This statement implicitly entails the tendency towards independence within the Sammāniyya ṭarīqa. i.e. the murīd can be independent from the Shaikh in performing litanies directly by the permission of the prophet. Consequently, there is no standard form of rituals for all the centres of the Sammāniyya ṭarīqa in the Sudan. Each centre is bound by the litanies (awrād) made or used by its Shaikh. The litanies (awrād) are performed five times a day. However, the Sammāniyya adherents in Sudan, as a result of the localization of the ṭarīqa, adopt the Qadiri litanies. (Asas)[109].

Sammani Night Litanies (*awrād*)

Dhikr	Mini-mum	Average	Maximum
Istighfar I beg forgiveness of God	7,000	12,000	70,000
Praying on the (prophet (Salat	12,000		150,000
Al-Jalalah (Gala (Allāh	4,000	24,000	66,000

109- Amani Elobeid. The Sammāniyya: Doctrine & Plotics 1997, p- 111.

Shaikh Abd Al-Qadir Al-Jailani Night Litanies

Dhikr	Times of Reciting
(Al-Jalalah (Gala Allāh	times 190,000
Ya Hu	times 12,000
Ha Hu Hi	times 19,000

Litanies of Aḥmad Al-Ṭayyib Al-Bashir

Aḥmad Al-Ṭayyib Al-Bashir made changes in times of recitation of dhikr; he made the minimum of all dhikr 70 times; Average of all dhikr 200 times; and the maximum of all dhikr 1000; as shown in the following tables:

Aḥmad Al-Ṭayyib Al-Bashir's *Dhikr*:

Minimum of all dhikr 70 times	Average of all dhikr 200 times	Maximum of all dhkir 1000

Moreover, Aḥmad Al-Ṭayyib Al-Bashir made the night litanies (*awrād*) as follows:

Aḥmad al-Ṭayyib al-Bashir night litanies (*awrād*)

Dhikir	Minimum	Average	Maximum
Istighfar I beg forgiveness of God	7,000	12,000	70,000
(Praying on the prophet (Salat	12,000	52,000	70,000
(Al-Jalalah (Gala Allāh	12,000	35,000	70,000

It is clear here that the Sammani litanies (*awrād*) take shorter time than those of the Qādiriyya.

The conditions of dhikr as developed by Aḥmad Al-Ṭayyib AlBashir are:

i- Ablution.
ii-Facing the direction of Mecca (*Qibla*).
iii- Recalling the example of the prophet;.
iv- Recalling the example of the Shaikh;
v- Reciting Istighar 1,000 times and
vi- Reciting Salat 1, 000 times.
However, what is introduced by the Sammāniyya *ṭarīqa* in Sudan is the excessive use of Quranic verses in the litanies. Also, Aḥmad Al-Ṭayyib Al-Bashir is the founder of *ṭarīqat Al-Muwafaqa* (finding God's names equivalence for names) in Sudan. It is clamied that he learned it from the prophet Al-Khidir[110].

It is concluded that the litanies of the Sammāniyya are representative of the localization process that took place in the Sammāniyya *ṭarīqa* in the Sudan. Though the Sammāniyya *ṭarīqa* has an orthodox - Ṣūfī nature, it was reinterpreted and modified when it was introduced in Sudan. Therefore, the awrād and litanies are fixed throughout history but the interpretation differs.

Though the main theme that governed the localization (*Sudanization*) process in the Sammāniyya order, is the continuation of Ṣūfī tradition and institutions, yet the extent of localization in the Sammani centres differes from one centre to another. These variations could be observed in Umm Marihi, Y'aqubab, Al-Sabonabi and Tabt centres. The centre of Qarib Allāh in

110- Ibid: p-113.

Omdurman is an exception because of its tendency towards orthodoxism[111]. The extent of the localization inside the Sammāniyya centres is governed by the two main trends of orthodoxism and popular Islām. These variations could be observed in Umm Mrihi, Y'aqubab, Al-Sabonabi, Al-Qurashi wad Al-Zain, Tabat centres and the centre of Shaikh Qarib Allāh in Omdurman with its tendency towards orthodoxism[112].

The Four Cornerstones of the *Tarīqa*

The four conernstones of the *ṭarīqa* represents the tenets and the principles of the *ṭaṣawwuf*. However, these four pillars of the path collectively could be found in the saying:

The house of [wilaya]'s corners are divided (where our masters are from the substitutes [abdal]) into silence and continuous solitude and hunger and valuable cherished sleeplessness.

1. Reduction of the consumption of food. In doing so the heart will be prepared to receive Divine illuminations and visions. However, here *ṭarīqa 's* philosophy traced the prophetic tradition which says;' Sufficient for the son of Adam are such morsels as will keep up his strength".

2. Silence of the Tongue. From prohibited things and unnecessary chatter.

111- Amani El-Obeid. The Sammāniyya Doctrine and Poltics, p-120.
112- Ibid: P- 130.

3. Sleeplessness. In so doing the wakefulness of the eyes in worshiping will lead *Insha* Allāh to the wakefulness of one's heart through which one may receive blessed light.
4. Seclusion. In which the *murīd* remembers the Truth "our Creator" only, in readiness to receive Divine visions and esoteric experiences[113].

The *Awrād* and *Adhkār* of the *Tarīqa*

The *awrād* and *adhkār*, in the Sammani *ṭariq* have been used during the ages as one of the means forspiritual purification and attainment. It could be said that the Sammāniyya almoṡt shares all *Ṣūfī* orders in what termed 'obligatory *awrād'* which always perform after the obligatory prayers. However, the *ṭarīqa* peculiar itself with other variety of *awrād,* come to be counted as merit of a diṡtinction, for the *ṭarīqa,* which in turn played huge role in the widespread of its teachings and tradition among the Sudanese.

The difference of *dhikr* used in each Sammani centre and the glorification of the litanies of the founder of the centre reflects the level of individualism in the Sammāniyya. Glorification of litanies made by the Sudanese Sammanis reflects the process of the localization and the Sudanization of the Sammāniyya doctrine[114].

Needless to ṡtress and as the case in the other *ṭūruq*, there is *awrād* performed in congregation, while some

113-Ibid: p 98.
114-Amani Mohammed El-Obeid.The Sammāniyya doctrine, 1997, p. 120.

other done individually. *Ràtib al-Sa'ada* which attributed to the order founder Sheikh Aḥmad al-Ṭayyibb. al-Bashîr (1742-1824), is the most noted *wird* read by the all *ṭarīqa'*s branches, after morning and *maghib* prayers. In addition there is *wird Assaḥar,* attributed to my master Sheikh Muṣṭafā al-Bakrī (1687-1748) as the name suggests read in the late portion of the night, in fact the *ṭarīqa's* branch of my master Sheikh Qarīb Allāh (1866-1936) of w.Nubawi went famous with reading this *wird*. Add to the above is *wirdal-Ishrāq,* and *wird Ad-duḥa.*

The daily practice of the Sammāniyya revolves exclusively around *dhikru Allāh*, God's remembrance. The litany specific to the Sammāniyya, like many other of the *Ṣūfī* orders, is comprised of asking the forgiveness of God (*istighfar*), sending prayers on the Prophet Muhammad (*ṣalāt 'al-Nabiyy*) and affirming the Oneness of God (*la ilaha ill-Allāh*). Despite that the followers of the Sammani *ṭariq* have the ultimate allegiance, to the founder *qutb*al-Sammān, and after him, Sheikh Aḥmad al-Ṭayyib. The *ṭarīqa* has many branches, with many who were authorized, and since there is no centralism that dictate upon the followers of the Sammani *ṭariq*, following certain method in education and conduct. Each Sheikh at his own branch has strove, making his own *awrād*, added to what they had inherited or had passed, from the *ṭarīqa's* earliest founders. Accordingly the *awrād* of each branch of the *ṭarīqa* has becomequite a little bit different; in addition the *adhkār* also have tended to

be different[115]. In Sammani *ṭariq*, *dhikr* vary this due to the multi spread branches, of the *ṭarīqa* itself. For those who prefer the Qadiri, which is the dominant one, prefer what is known *dhikr al- sayha* (literally "shout") a cry for God's succour the way this *dhikr* was performed is interesting; the *munshids*, standing at a distance from each other, chanted with a special intonation the verses of a particular religious' ode (*qasida*). According to one source, the *dhikr al-Ṣayha* originated a among the Ya'qubab branch of the Qadriyya, which later changed its spiritual allegiance to the Sammāniyya under the influence of Aḥmad al-Ṭayyib[116]. It worth stating that the *qasids*, which used in *sayha*, composed or written through the colloquial language, so as to be understood, while has affect upon the hearts of *al-dhukar* This is presumably why this type of *dhikr* was also adopted by the Sammāniyya, where those who performed it were commonly known as *shu'ar*. While those who prefer *dhikr* on the way of Khalwati, has what is known as *dhikral-Tabaqa*[117].

In the Sammāniyya, *dhikr* involves certain rules which were established byShaikh El-Tayyib b. al-Bashīr". These rules are:

1-Sincerity '*ikhlas*, truthfulness *'sidq'*, and the companionship of *a Shaikh 'arif bi-Allāh'* i.e. a gnostic.

115-*Mausuat ahal al-Dhikr bi ll'Sudan,* 2008, Khartoum, vol1-217.

116-Ali, Ṣāliḥ, Karrar.*Ṣūfī Brotherhood in Sudan*. Hurst. London.1992:46.

117-*Mausuat ahal al-Dhikr bi ll'Sudan*, 2008, Khartoum Vol1- 218.

2-Cleanliness, the performance of the ablution, facing the *qiblah'* direction for prayers and silence.

3 -The *murīd* should always imagine the presence of the Prophet peacebe upon him', and that of his Shaikh while performing the *Dhikr*.

4 -The *mur'id* shouldn't proceed from one part of *Dhikr* to the otheruntil the Shaikh has told him to do so, or until he receives divinepermission in the form of *hatif* or *ilham* 'personal inspiration orby permission from the Prophet 'peace be upon him. Each of the parts of this *Dhikr* has certain revelations and emanations *fuyudat* which might be achieved by the *murīd*who follows these rulesexactly. The final goal of this type of *Dhikr* is '*al-fana'* passing awayfrom all worldly existence, and *al-baqa*a lasting subsistence in thedivine presence[118].

The Belt (*al-karābah*)

The symbol of the *ṭarīqa* is the belt or wrapping the waist, it is a sign of continuous declaration to the Sheikh and others, that the member is determined to follow the principles and guidance of the *ṭarīqa.* It constitutes an outward, performative, and symbolic sign through which the spiritual aspirant (murīd) declares to his shaykh—and to others—his sincere inward resolve to proceed toward God, Exalted and

118-Khadiga, Karrar Al-Tayyib. A*spects of Ṣūfism in the Sudan*.A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.76.

Most High, in accordance with the pedagogical and initiatic discipline of the Sammāniyya ṭarīqa. This practice is grounded in the Prophetic injunction: *"Gird your loins, even if only with a cord,"* and in his statement: *"Bind your waists."*

It is narrated on the authority of Abū Saʿīd that the Messenger of God ﷺ undertook the pilgrimage with his Companions, traveling on foot from Medina to Mecca. He instructed them: *"Bind your waists with your garments,"* whereupon they girded themselves and proceeded behind him at a rapid pace (harwala).

In another report transmitted from Abū Saʿīd (may God be pleased with him), the Prophet ﷺ said: *"Bind your waists with your cloaks, and adhere to brisk movement."*

It is also related that the aunt of our master Joseph (peace be upon him) cherished him with deep affection. She possessed a belt that had belonged to Isaac (peace be upon him)—an object through which blessings were sought—and she fastened it around the waist of Joseph (peace be upon him).

In the Sāmmani *ṭarīq* the revival of this prophetic *sunnah*, has been associated with the grand Sheikh Muhammad Tom w. Bānnaqā' (d.1851), who was nicknamed *adibal-udaba*. All the branches of the *ṭarīqa* commit to the using of the belt, just differ in its kind and colour.

The Contributing Factors to the *Tarīqa's* Spreading

Several factors have been counted in favour of the widespread of the Sammāniyya inside and outside the country. Parts of these factors have been related to ṭarīqa's great personalities, mainly the earliest founders, some others have been found in the spirit of the new teachings of the *ṭarīqa* itself. According to Neil McHugh (1993) the 'Divisions and competition among the *Ṣūfīs* enabled Aḥmad w. al-Bshir to attract initiates from all places, families and *ṭarīqas*, but in so doing, he also became heir to this very fragmentation. He may have been "Sheikh of all Sheikhs" in a spiritual sense[119].'The travel of the *ṭarīqa's* Sheikh s for knowledge's seeking and taking of pledge, and then returning equipped with what they had already learnt, and their engaging in propagating the teachings of their *Shuyukh*, through opening schools, *khalwas*, and the of performance the *ṭarīqa's* rites and traditions. All these factors have greatly assisted in the widespread of the Sammāniyya. Organizing the time of the *Shuyukh*, between receiving knowledge, worship, and guidance, and then their observing to the congregational *dhikr*, also have helped a lot in the spreading of the *ṭarīqa's* traditions. Adding to the relying on the Qādiridoctrine known with its simplicity as wellfamiliarity to the Sudanese, as well it (the Qadiri doctrine) previouslyhas spread it's sweetly fra-

119- Neil McHugh. *Holymen of the Blue Nile*: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press, 1993:140.

grance[120].

According to Abbas al-Hajj the lecturer at the African- Asian institute in Khartoum, there are varied reasons collectively come to play a vital considerable role in the spread of the Sammāniyya traditions, he comments: 'Firstly *ṭarīqa's* distinction has played a magnificent role in its spreading. Its *awrād* and remembrances are light this also helps. And its flexibility, *Shuyukh* of the *ṭarīqa* are not fanatics, so to speak, my point here should be understood, in the context of the survey, that I have conducted, in the *masīd* of Omaidan, for the natural as well the easier engagement of the Fulani tribe men, and their affiliation to the *ṭarīqa*, as followers, really has stricken me, so the flexible doctrine that the Sheikh and his *murīds* undertake, with the Fulani at the *masīd* in turn has assisted in the spread of the *ṭarīqa*, at least at the western bank of Dender river. From another hand, it could be said that the poetic as well the prose production, chiefly the oral poetry such as *madiḥ*, have contributed greatly in the spread of the Sammāniyya, taking for example, the poems of Sheikh ʾAbd al-Maḥmoud, Sheikh Qarīb Allāh, Sheikh al-Burai, Sheikh al-Ṣabonabi, Sheikh Hashim and the poets of the *masīd* of Omaidan, in which I have carried out a PhD. The *masīd* here has many poets contributed vitally in the spread of the teachings of the *ṭarīqa* take for example Seif al-Dīn, w. al-Badaww. al-Gimbila, on the level of quality and quantity, at least those mentioned po-

120-Interview with al-Ḥamdan. al-Azraq, *Amart al-Sheikh* Haju, 1, 10,2013.

ets, with some others have helped to great extent in the spread of the *ṭarīqa's* branch. There is variation on the poetic production here, such as *dubiyyat* the quatrain, this type is widespread, and it is more close to the hearts of the Arab Bedouins, who scatter largely in the area, in addition to the prophetic and *qawm* songs[121].from outset let me emphasise that, the divine Will, is the prime cause behind the spread of the *ṭarīqa*, Allāh (swt)in his hidden wisdom Has willed for the Sammāniyya to appear, and then to spread. Also the variety of the *mashrab* within the *ṭarīqa's* literature, I mean in the Sammāniyya there is variety of literary production, each one comes to satisfy and response, to the different varied moods of the people then the *murīds.* For example, there are varied types of poetry, such as Ṣūfī prose writings etc. Thus, the Sammāniyya is known as a *ṭarīqa* that established on *ʻilm*, with the abundant of poetry production. And here let me show that poetry in particular, since of its nature in addressing the educated and the uneducated, comes to play un-neglected role in the spread of the *ṭarīqa's* teachings. So if Hasaan and the other prophet's companions poets, stood to defend Islām and the prophet of Islām , so the Sammāniyya poets, come to preach and propagate the traditions of the *ṭarīqa*. Moreover, the variety of the *ṭarīqa* litanies as well the remembrances were also deemed an encourageable reason

121-Interview with Abbas al-Ḥāj, Khartoum, 23, 9, 2013. Al-Haj has conducted PhD on the interrelation and interaction between the Fulani villages, as well the inhabitants of the villages, on the western bank of Dinder River (*Masīd* Omidan Sheikh al-Sammāni, as case study).

behind its widespread. Add to the above the spread out of Sheikh Aḥmad's al-Ṭayyibsons and grandsons, in the all corners of the country as well outside, and then their intermarried with the scattered varied tribes across the Sudan, greatly comes to help in the spread of the *ṭarīqa* traditions. Lastly it could be said that, the striving as well the sincere struggle in devotion, has found to be plain proofed reason of its successful spread[122].

Organization of the Sammāniyya *Tarīqa*

Organization of the Sammāniyya *ṭarīqa* was governed by two conflicting factors. On one side the Sammāniyya *ṭarīqa*, as mentioned before, by its historical development has tendency for centralism. On the other side, the Sammāniyya *ṭarīqa* is characterized by a remarkable level of individualism, that created an open recruitment in the *ṭarīqa*. This ultimately led to the appearance of independent centeralized Sammani centres. Moreover, these conflicting factors led to a relatively loose organization of the *ṭarīqa*[123].

The Decentralization of the *Tarīqa*

Sammani leadership is not centralised. Each centre of Sammani thought is free to adopt its own interpretations and practices. It is therefore impossible to claim to be leader of this *ṭarīqa*, as most of them exist independently of each other. These centres act to dupli-

122-Interview with Seif Adin Sūlaymān, Omaidan 10, 2013.
123- Amani El-Obeid. The Sammāniyya doctrine, 1997, p- 129

cate the roles of the holy cities of *al-Madina al-Munawara,* its birthplace, and Um-Marriḥ, as symbolic roots of the *ṭarīqa.*

The branches of the *ṭarīqa* are autonomous branches, each with its independent Sheikh , and its particular chain of spiritual authority, but met at the one of the earlier students, which gradually and subsequently leads to the founder of the *ṭarīqa*, Sheikh al-Sammān. The meeting ground for the branches was the common respect they paid to the founder of the order and his grandsons. Each branch of the *ṭarīqa* has a Sheikh at the hierarchy who enjoyed absolute authority.'When it came to practice, the Sudanese Sammāniyya resembled the Egyptian Khalwatiyya- Bakriyya (as well as many *ṭarīqas*) in not subordinating its various branches and lodges, to systematic direction from the centre. Reverence to Sheikh Aḥmad al-Ṭayyib was not a negligible force for cohesion; and his reformist ideas and precepts did give the body of his followers greater drive and direction, than the older affiliations[124].Ṣūfī movements in Sudan have great influence, especially the Samaniyya order, which is the largest Ṣūfī order in Sudan. This movement is not centralized, which means that it has several leaders in different areas. It has two centers in Umm Durman alone, in addition to other centers in the center of Sudan, Kardafan, and otherregions.[125]

124-Neil McHugh. *Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850.* Evanston. Northwestern University Press 1993:140.

125-http://www.fikercenter.com/public/uploads/en_political_trends_in Sudan.

Sheikh ʾAbd al-Maḥmoud b. Sheikh Nūr al-Dā'im, has mentioned that, the death of the *qutb*, Sheikh Aḥmad al-Ṭayyibwas in the year 1239 A.H, corresponding to1824, at age of 8, spent thirty out of it, seeking –guidance as student. And after granting the *ijāza*, and spent nearly fifty–five years, as a Sheikh in the Sammāniyya *tarqia*[126]. His mausoleum at Um-Marriḥ, north of Omdurman, is still an object of popular veneration.

Two Ways to the Ṭarīqa 's Dissemination

Sheikh Aḥmad al-Ṭayyib was distinguished by a powerful personality that combined broad scholarly learning with considerable spiritual authority. Central to his thought and practice was a deliberate integration of taṣawwuf and sharīʿa, as clearly reflected in his writings. This synthesis reveals a general reformist spirit grounded in daʿwa and ethical renewal. Together, these qualities significantly facilitated the acceptance and consolidation of the Sammāniyya's teachings within the Sudanese religious landscape.

The spread of the Sammāniyya ṭarīqa in Sudan followed two principal trajectories. The first was through the leading disciples of Sheikh Aḥmad al-Ṭayyib and, subsequently, their own students, who carried his teachings across different regions. The second trajectory unfolded through the efforts of the khulafāʾ

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126-ʾAbd al-Jabar al-Mubarak.*Al-Sheikh ʾAbd al-Mahmoud- Haiathu waAtharuhu*2004, p.187.

among the grandsons of Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr, whose inherited spiritual authority and organizational networks played a crucial role in sustaining and expanding the ṭarīqa[127].

The Students

Shaykh Aḥmad al-Ṭayyib guided a large number of disciples and granted authorization (*ijāza*) to several of them as spiritual guides within the Sammāniyya order, thereby contributing significantly to its expansion and the continuity of its spiritual method. Shaykh ʿAbd al-Maḥmūd Nūr al-Dāʾim documented the names and biographies of these disciples in his well-known work *Azāhīr al-Riyāḍ fī Manāqib al-ʿĀrif bi-llāh Shaykh Aḥmad al-Ṭayyib al-Bashīr*, and also devoted substantial attention to them in his widely circulated book *al-Kuʾūs al-Mutraʿa fī Manāqib al-Sāda al-Arbaʿa*. On the poetic level, the distinguished Sammāni poet al-Makkāwī discussed them in detail in his poems "*Yā Laylā Laylak Janā*" and "*Ṭayyib al-Madad*," in which he immortalized their roles and spiritual stature. The figure below presents selected examples of the Shaykh's early disciples alongside a number of Sammāni shaykhs representing different historical periods. Notably, among these disciples were figures from outside

127- See Abdulgalil. Salih. Burai of Sudan: An Anthology of his Prophetic Poetry.

Sudan, including Shaykh Ḥasīb al-Kūbāwī of Morocco, Shaykh Bushrā b. Bashīr of Ethiopia, and Shaykh Tattā al-Fulānī, reflecting the wide geographical reach of Shaykh Aḥmad al-Ṭayyib's influence and that of the Sammāniyya order.

Aḥmed's al-Tayyib b. al-Bashīr Students

Chapter Five

His Scholarly Legacy

The Writings of Sheikh Aḥmad al-Ṭayyib

Sheikh Aḥmad al-Ṭayyib left behind a rich and valuable scholarly legacy. He authored a treasury of works across a wide range of disciplines, including the Islamic sciences, Ṣūfīsm , and theology (kalām). His writings are reported to number thirty-two separate works, though only a small portion of them has been printed and made widely available.

In the writings of the hagiographists as well the researchers Sheikh Aḥmad al-Ṭayyib has been described as a mystic scholar and a writer. This fact has been clear pointed out in the writingsof Sheikh Ȃbd al-Mahamud and Sheikh Ḥasan al-Fatiḥ[128].'Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes[129]. The Sudanese noted historian

128-See Ȃbd al-Mahmoud Nūr al-Dā'im (1954, p.167, 168, 169, 170), and Ḥasanal-Fatiḥ (2004, p.139, 140, 141).

129- Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islam-

Muhammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *ṭaṣawwuf*, he states ;'And Sheikh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *ṭaṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarat'*[130].

He is supposed to have authored over thirty works and treatises. The following is a list of the important works that still exist today, and can be traced back to him with credibility. A numbers of books, tackled the areas of prayers upon the prophet, *tawḥid*, *aḥzabs*, and supplications.

In Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian R.S. O'fahy has stated the following authoring books for Sheikh Aḥmad al-Ṭayyib:

1-*Hizb al-aman min satawat al-zaman*.

for a comm. see 'Abd al-Mahmud b. Nur al-Daim, *Minhat al-Rahman*.

Publ. Omdurman: Aḥmad al-Badawi al-Samani, 1955, 34pp: together with Abd al-Mahmud Nur al-Daim, *al-Jaysh al-Mansur* (SLUK 3844); *Hizb al-man min satawat al-zaman ... wa ba'd min al-dua al-mathur*,

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ic Community in the Nilotic*, 1500-1850*. Evanston. Northwestern University Press.1993:139.

130-See Mohammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

Cairo: Aḥmad al-Badawi al-Sammān i, n.d.,15 pp, (SLUK 515644); Cairo *Dar al-adab al-arabi li'l tiba'a*, 1375/1956; Cairo: *M. Nahda* 1397/(1977)[131].

2-*Hizb al-Jalal*.

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

3-*Hizb al-Jamal*

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

4-*Hizb al-Kamal.*

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

5- *al-Jawhar al-farid fi ilm al-whda wa 'l-tawhīd*.

Publ. as K.*al-Hikam al-Musamma bi'l'-Jawhr al-farid fi ilm al-whda wa l'tawhīd*, Cairo: M.al-Misri 1955 262 pp(SLUK 3846); Cairo: *Dar al-tiba'a al-Muhammadiyya* 1389/ 1969.

6- *Khawass al-asma, fi baid khawass al-thulth al-thani min sir al-assrar*.

Partial comm. on author's *sir al-asrar*.

Publ: Cairo: M.al-itimad 1379/1959, 64 pp. (SLUK 3847).

7- *Kitab an al-basmala*.

131-R.S. O'Fahy. Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renownd historian. E.J. Birll, 1994- p-96.

In twenty-five chapters.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

8- *Kitab fi 'l-buruj al-ithnay ashar*.

on astrology.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

8a- *Kitab al-Hikam; see al-Jawhar al-farid fi 'ilm al-wahda wa'l-tawhīd*.

9-*Lahut al-Wisal*.

Prayer: for comm. See, Abd al-Mahmud Nur al-Dai, Sharh lahut al-wisal.

10- *Mukhtasr Salwat Aḥmad al-Ṭayyib*,

Ms: Khartoum (NRO), misc., 1/23/ 253, 28 Safar, 1360/27 - March 1941, pp1- 119.

11- *Mukhtasr Ratib al-sa'da*. A precise of *ratib al-sa'da*:

for comm. See, Abd al-Mahmud Nur al-Daim, *Shahd al-ifada*[132].

12- *al-Munajat*.

Publ: Cairo: M. al-Misri 1955, together with *al-Nafas al-Rahmani* (no. 14 belwo).

132- Ibid: 97.

13- *Miftah al-qulub*.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

14- *al-Nafas al-Rahmani fi'l-tawr al-insani*.

Analysis in Mahmud (1968), 75 -92. A wrok modelled on (*ala nahj al-Hikam al-Ata'iyya of Ibn 'Ata Allāh al-Sakandari*. Cd. 1309; v.GAL 11, 118-19. S. H 46).

Ms: In the possession of the Sammāniyya of Tabat (photocopy in Bergen).

Publ: *as al-Hikam al-musama bi l-nafas al-Rahmani fi'l-tawr al-insani*, Cairo, M. al-Misri, 1955.

15- *Ratib al-Sa'ada*.

See Hasan (1975), 135 -36.

16 - R. *fi 'l-kimiya*,

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

17- R. *fi 'ilm al-kimiyya*,

Qarib Allāh, *ṭarīqa* Sammāniyya 1940, 20.

18- *Sir al-asrar fi dhikr al-salat l-nabi al-mukhtar*.

Publ: Beirut: *al-Maktaba al-thaqafiyya*, n.d., 143, pp; n.p., 1320/1902 -3, *as sirr al-asrar wa 'l-salawat al-Ṭayyibiyya al-ukhra wa salawt al-Sheikh 'Abd al-Mahmud Nur al-Da'im*, Cairo: M. *al-tijaariyya*,

2nd pr., 1375/ 1955 -56. pp 48 (SLUK 3845), Cairo: *Dar al-qawmiyya al-arabiyya li'ltiba'a* 7th pr., 1389/ 1969, 175, pp; Khartoum: MK. *al-tawfiqiyya*, n.d., Wad-Madani: Mudawwi al-Hajj, n.d ..

19- *Sirr Sir al-asrar*,

Qarib Allāh*, ṭarīqa* Sammāniyya,[133].--

He has enjoyed and conferred with many titles, symbolically come to show, that exalted calibre and ṡtatus that he has realized. Of these nicknames: the mountain of elixir (*Jebal* elixir), the Sultan (*al-Sulṭan*), the helper (*al-qawth)*, the pole (*al-qutb*) , the man of *Um-Marriḥ (rājil Um-Marriḥ*).

Al-Hikam **Footnotes**

It includes a set of sixty wisdom goes in line *nasaq* with that of Ibn A't 'Allāh's al-Sakandari wisdoms. It is wisdom/ They are wisdoms pointsl through which the *murīd* of *kashf* revolve around *yahaliq*, Sheikh Abdal-Mahmoud has explained it in/ by his book *al-Assrar al-Qudiyya fi sharh al-Hikam al-Taiyyabia*, it is available at National Records (NR) in Khartoum.[134]

133- Ibid:97.

134- Gammar al-Dawla Zain al-Abdeen. *Aḥmad al-Tayyib Al-Bashir. Araauhu al-Kalamiyya wa Hikamahu al-Irfaniyya*. PhD thesis Omdurman Islamic University. 2003, p-18

Al-Jawhar al-Farid fi 'Ilim al-Tawhīd

It is an explanation to *matnal-Hikam*, the writer (Aḥmad al-Ṭayyib) has explained. He explained it on the light of the great teachers of Islāmic Ṣūfsīm sayings, in which the impact of the Shadhali school clearly has been manifested. There is a manuscript of the book in Bergen University, and another one at Tabat al-Sammāni on the Blue Nile, it has two editions (1955-1969), at Muhammadiyya Printing House at *al-Ahar al-Sharif*. The book is a major عمدة to the study thought of Aḥmad al-Ṭayyib b. al-Bashir and his gnostic views[135].

Aḥmad al-Ṭayyib most important works, is his book *al-hikam* known as *" al-jawhar al-frarid fi ilm al-whada wa al-tawheed*". In this he spoke on some of *tawheed* issues. He began book with an introduction through which he explained the meaning of *basamala* (In the name of Allāh, the Compassionate, the Merciful), supported with quotations from the sayings of *Sahaba*, such as Ali . b. Abi-Talib, and of some of the sayings narrated in the matter. Also, he discussed the meaning of *tawheed*, in which he emphasized as a first base of Islāmic principles. He also, went to debate the issue of Allāh's *marifa*, and he divided it into three types: the obligatory *wajib*, the impossible *mustahil*, and the possible *mumkin*. And he went to speak on the Ṣūfī's knowledge, and mainly the select, *al-khawas*, as he named, he says that their

135- Ibid: 18

knowledge's of Allāh, is inspirational *ilhamiyya*. And the meaning of *la ilah ila Allāh* to them, presented with one's heart, inwardly attentive in one's innermost secret, and receptive through spiritual tasting, that there is no DOER in the existence but Allāh, and he says it is an acquiring and gifted knowledge, and it is for *a waliyya* without mediation *wasta*, and for the prophets with mediation *wasta*, that the *a waliyya* revelation is intuition and the prophets revelation is the angels. In addition Sheikh Aḥmad al-Ṭayyib in the very same book went to speak on the virtue of the prayer upon the prophet (pbuh)and some other related *tawhed* matters related to *tawheed*[136].

Siru Al-Assrar **[The Secret of Secrets)**

In elucidating the virtue of sending prayers upon the Prophet, our master Muhammad ﷺ, the Sheikh authored his renowned work in this field, entitled **"***Sirr al-Asrār fī Faḍl al-Ṣalāh ʿalā al-Nabī al-Mukhtār"* (The Secret of Secrets on the Virtue of Prayers upon the Chosen Prophet)**.** In it, he explores the spiritual and devotional significance of invoking blessings upon the Prophet, highlighting its profound role in the purification of the soul and in deepening one's connection to the Prophet ﷺ.

It is wide read book among the Ṣūfī s in Sudan, mainly the

136- Raba'a. Ali. Osman*. (1996). Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi alFitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History, p-96.

Sammanis. The book of *Siru al-Assrar* is recited on individual level, as well as in groups, in homes and mosques, and in Ṣūfī masids of the ṭarīqa Sammāniyya. It has been written by the Sudanese Gnostics and scholar Shaykh Aḥmad al-Ṭayyib al-Bashir.

Divided into daily sections for easy recitation, the book is of tremendous value for it contains the immense secret of reciting excessive praise of the Prophet and invoking blessings and peace on him.

The book of Siru al-Assrar has come in three parts. The first part focuses on the concept of the Muḥammaddan Sovereignty, that because with each sending blessing as well as granting peace upon the prophet [saw], the term ‹our master سـيدنا’ is used, followed by a Quranic verse.

The second part has known as *Ṣalat khawas al-Assma*, the blessings connected with the ninety-nine names of Allah. That is because with each sending blessing and granting peace upon the prophet [saw], the usage of one of Allah's names is used. They come in chronological

order, as have been arranged and organized by Muslim scholars.

The third part handles the *ash-Shama'il al-Muḥammaddiyya*, prophetic excellent qualities and attributes, in addition to his descriptions as well as his miracles. After the end of each part, there is a closing supplication[137].

137- *Siru Al-Assrar: Fi Dhikr al-Salat 'ala al-Nabi al-Mukhtar* Paperback – Large Print, November 19, 2022. by Ahmad Al-Tayyib Al-Bashir (Author). https://www.amazon.com/dp/B0BMSVSNPN.

Hizb Al-Amaan

Among Sheikh Aḥmad al-Ṭayyib al-Bashīr's most notable contributions and writings for Sudanese Ṣūfīs in general is his widely renowned Hizb al-Amān (The Litany of Safety), a devotional work that has attained broad recognition and enduring prominence within Ṣūfī practice.

On the virtues and usefulness of this hizb, and in his handwriting, Shaykh Abd al-Mahmud Nur al-Daim stated that Shaykh Ahmad al-Tayyib said : "Anyone who reads it once in day and night will be saved not be harmed from any creature. If he reads it once and his family will be saved. If he reads it twice, he, his family and his nieghbours will be secured. If he reads it three times, all the village he lives in will be secured. If he reads it five times, he will get anything he needs. In cases of great disasters, it is read forty - nine times. Aḥmad Al-Ṭayyib Al-Bashir managed to equate *Hizb Al-Aman* with known *hizbs* of that era. In doing so, he assured his independence. It has been recorded, that this litany has many virtues, and very useful forprotection from all afflictions or harms of whatever can harm. (e.g. humanbeing, jinn, *satan*, animal or creeper) For protection, the litany should beread once in the morning and once in the evening. In situations of fear ordanger can be read 7 times at morning and 7 times at evening. Also canbe read 49 times in situations of difficulties[138].

138- The Litany of Happiness: حزب الأمان Paperback – 23 March 2025 by Abdulgalil

Ratib al-Sa'ada

Among Sheikh Aḥmad al-Ṭayyib al-Bashīr's scholarly contributions in the religious, Ṣūfī , and spiritual context is his well-known work "*Ratib al-Sa'adah*" (The Litany of Happiness). It is one of the devotional litanies that distinguish the Sammāniyya order from other Ṣūfī orders in Sudan. The Ratib is recited collectively in Sammāniyya centers after the dawn (*Fajr*) and sunset (*Maghrib*) prayers, and it is also observed individually as a daily litany for spiritual purification and remembrance.

Rātib As-sa'adah, or The Litany of Happiness, is a collection of *dhikr* (remembrance of Allāh) that the Sammani *murīds* recite every day after *Subh* [Morning] and *Maghrib* [Sunset] prayers. As a collection, it consists of verses from the Holy Qur'ān as well as *adhkar*, *tasbīhāt* (glorification of Allāh Subhānahū wa Ta'ālā) and various du'ā (supplications) which have been composed by Sheikh Ahmed al-Tayyib al-Bashir, the founder of the Sammāniyya Ṣūfī order in the Sudan and Africa[139].

Sheikh Ahmed al-Tayyib al-Bashir has rendered a great service to Muslims in compiling the most beloved of these supplications in one small *kitāb*

Salih (Translator), Sheikh Ahmed Al-Tayyib Al-Bashir (Author). https://www.amazon.in/Litany-Happiness-%D8%B1%D8%A7%D8%AA%D8%A8

139- The Litany of Happiness: قداعسلابتار Paperback – 23 March 2025 by Abdulgalil Salih (Translator), Sheikh Ahmed Al-Tayyib Al-Bashir (Author). https://www.amazon.in/Litany-Happiness-%D8%B1%D8%A7%D8%AA%D8%A8

(booklet) called *Rātib As-sa'adah*. It consists of basic supplications which often take, at most, minutes to recite[140].

In The Prophetic Coumminon (*Hadrah*)

In his well-known book Azāhir al-Riyāḍ, Sheikh ʿAbd al-Maḥmūd Nūr ʿAdāyim attributed to Sheikh Ahmad al-Tayyib a number of profound statements and eloquent words of praise, pointing to his lofty and exalted status among the great ranks of the awliyāʾ. Among these is his saying: In the prophetic communion, the prophet (pbuh) never addressed me, except with al-Ṭayyib my son'. Also, of his speech 'I was in a *hadrah*, with all the *awalīya*, a call from Almighty (swt) said: 'O the folk of *awalya*, al-Ṭayyib is among your Sultans'. And among his recorded sayings is "For every *walī* there is a path from (one of) the Names (of God); for me they are all paths. "Today your Sheikh (Aḥmad al-Ṭayyib) is the Sheikh of all Sheikhs" And of his saying, "The Messenger of God May God bless and grant him peace – has not been veiled from me for an instant. I have not said or done anything without his permission. 'No one today is as close as I to the Messenger of God"[141].

Aḥmad's Al-Ṭayyib Contemporaries

It is often argued that Aḥmad b. Idris has influnced

140- Ibid: p. 6.
141- Neil McHugh. Holymen of the Blue Nile, op. cit, p:138.

many of the Sudanese Ṣūfīsts including Aḥmad Al-Ṭayyib Al-Bashir. However, it is most probable that they never. This is because when Al-Sammān died in (1775), Aḥmad b. Idirs (b. 1749/50) was fifteen years old. Aḥmad Al-Ṭayyib Al-Bashir (b. 1742) at that time was thirty - three years old. Ali Salih Karar mentioned that Aḥmad b. Idris (b. in *Fez* in 1163 A.H./ 1743), left to *Hijaz* in (1779- 98), reached Mecca in the last days of (1213 A.H. / 1799). In other words, when Aḥmad b. Idris reached Mecca for the first time he was thirty - nine years old. Aḥmad Al-Tayib Al-Bashir visited Hijaz in the period between (1760- 1775), because he met Abd Al-Karim Al- Samman in this visit. Therefore, Aḥmad b. Idris couldn't have met Aḥmad Al-Ṭayyib Al-Bashir in the Hijaz. Aḥmad Al-Ṭayyib Al-Bashir visited Egypt in his second visit to the Hijaz, where he attended studies under Muhammad Al-Amir, the famous scholar[142].

Absence of any reference to Aḥmad b. Adris in the Sudanese Sammani literature as well as correspondences is a good prove of absence of his influence over Aḥmad Al-Ṭayyib Al-Bashir. This point proved the argument that the revivalist and reformist spirit inside the Sammāniyya *traiqa* in Sudan could not be attributed to the local objective conditions prevailing in the Sudan that necessitated a revived *ṭarīqa*, more organized and more scholarly oriented. This revivalist spirit could be noticed in the other intellectual production of the Ṣūfī *turuq* in the Sudan that were

142- Ibid: 106.

contemporary to the Sammāniyya *ṭarīqa*, such as Aḥmad b. Nassah's *Al-Ibana Al-Nurriyya* in the Khatmiyya *ṭarīqa*. However, the Hijazi influence over the Sammāniyya *ṭarīqa* in the Sudan, though it was not decisive, was transmitted through the close relationship of Al-Sammān and Aḥmad Al-Tayiib Al-Bashir. Even after coming to Sudan, Al-Sammān did not stop contacting Aḥmad Al-Taiyyb Al-Bashir, as proved by their correspondence. When he returned to the Sudan in (1764-67), Aḥmad Al-Ṭayyib Al-Bashir, was accompanied by some of the disciples of Al-Sammān such as *Jawdat Al-Sulaymi*[143].

After much travelling, he returned to the Sudan, visiting on the way Sheikh Hamad b. Muhammad al-Majdhub at al-Damir.

Back in *bilādal-Sūdan*, Aḥmad al-Ṭayyibpossessed enormous advantages over his contemporizes – in one of many parallels with the career of Aḥmad wad Isā – on account of his extensive travels and studies and his activism. The material resources inherited from his forefathers and the strategic location of Umm-Marriḥ cannot also have failed to contribute to his remarkable success during the ensuring five decades in attracting to his cause across – section of the *Ṣūfīs* and *ulamà"* of the riverain Sudan. For the first time in the Sudan, an entire *ṭarīqa* network emanated from, and recognized the precedence, of a single man[144].

143- Ibid: 107.
144- Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

He settled at his birthplace in ʻAbd allabi territory north of Omdurman, and acquired a great reputation as a holy man. During the regency of Nasir, i.e. between 1788-9 and 1798, he was invited to Sinnār to cure the regent's brother, and was granted an estate. Sheikh Aḥmad al-Ṭayyib acquired an immense reputation as teacher, and a worker of miracles, because of this reputation, he was invited to Sinnār by the ruler there to cure his paralyzed brother. It said that the sheik miraculously performed the cure, and was given an estate, near Sinnār'. Subsequently his influence has left its mark, in the Sudanese society. After dwelling in the south for seven years, however, he returned to his ancestral home, where he died in 1824.

Sheikh Aḥmad al-Ṭayyib has traveled throughout the Sudan, and the outside, with that sacred inspiration and mission: to revive humanity and reveal the truth to everyone's heart. He was not only a scholar, but also a highly endowed spiritual master conveying the message. He brought spiritual illumination to the hearts of thousands; Muslims and Non-Muslims. His prayers had given hope to many that were struck by incurable illnesses. People around the world that he had visited felt the sweetness of his presence. Many were attracted by his sincerity, others by the manifestation of a divine light, which encompassed his entire being and many others, by his friendly and compassionate attitude. His blessed presence and spiritual magnetism had given new impetus to the religious and social lives of thousands. He had gained a high

esteem in everybody's heart and continues to be remembered, by so many as a great *Ṣūfī* and spiritual leader.Sheikh Aḥmad al-Ṭayyibhas visited Ḥijāz, Egypt, Iraq, Syria, Jerusalem, as well many Sudanese cities and villages[145].

One of the most famous foreign visits paid by Sheikh Aḥmad al-Ṭayyib, after that remarkable of the Ḥijaz was to Egypt. 'While in Cairo, Aḥmad visited *al-Azhar*, where he attended some lectures, given by Muhammad al-Amir, a famous Egyptian Māliki scholar, who was said to have treated Aḥmad with honour. It was probably because of this connexion, that Aḥmad al-Salawi; himself a student of Muhammad al-Amir, late after the Turco-Egyptian conquest, cultivated close relations with Aḥmed, married one of his daughters, and named after him. Aḥmad continued his journey to the Ḥijaz, where he performed the pilgrimage, and stayed for some time, with his teacher Muhammad al-Sammān, who later permitted him (*adhinlahu*) to return to the Sudan, to pursue his career[146].

145-Ḥasan al-Fatiḥ, Qarīb Allāh.*Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri ll'ṭarīqaal-Sammāniyyah).* Muhanad. M. A. Khartoum.2004, p.114.
146-Ali, Ṣāliḥ, Karrar.Ṣūfī Brotherhood in Sudan. Hurst**.** London**.**1992, p.

Chapter Five

His Reformist Inclination

The Foundations of His School

The cultural foundations of the Sammāni tradition are Maghribī in origin through Sheikh Muḥammad al-Daqqāq al-Maghribī, and Ḥijāzī through the Kurdish scholar Muḥammad b. Sulaymān, the jurist of the regions of the Ḥijāz. Sheikh Muḥammad al-Sammān initially adopted the Khalwatī path from Sheikh Muṣṭafā al-Bakrī (d. 1161 AH). Although al-Bakrī spent most of his life in Medina, he passed away in Cairo in the year mentioned. Among his most prominent disciples was the great Sudanese scholar Aḥmad al-Ṭayyib, who came to study under him.

Ṣūfī renewal occupied a central and unprecedented place in the intellectual project of the school of Sheikh Aḥmad al-Ṭayyib b. al-Bashīr, distinguished by its depth, breadth, and comprehensive treatment within the scientific and religious traditions of the Sudanese milieu. This Ṣūfī school emphasized that the function of the "revivalist" (Mujaddid)—as understood in Islamic law and as demonstrated by the historical experience of revivalists in Islamic Ṣūfīsm — is to revive and renew those features of Ṣūfīsm that

have fallen into neglect.

This rich traditional biography, marked by diverse life experiences and wide exposure to the culture of his age, fashioned him into a scholar of encyclopedic stature. He embodied Islamic culture in all its currents and sources, encompassing Ṣūfīsm , ḥadīth, the Sacred Law and jurisprudence, as well as disciplines such as alchemy, mathematics, and astronomy.

The Renewalist, Scholar

Dr. Qamar al-Dawla Zayn al-ʿĀbidīn, former Dean of the Faculty of Uṣūl al-Dīn at Omdurman Islamic University, who devoted a scholarly study to *al-Ḥikam al-Ṭayyibiyya*—also known as *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī*—for which he was awarded a doctoral degree, argues that the intellectual and spiritual project founded by Sheikh Aḥmad al-Ṭayyib al-Bashīr unfolded through two principal and complementary phases: a phase of foundation and construction, and a phase of consolidation and expansion. This periodization is grounded in an analytical reading of the Sheikh's scholarly and pedagogical trajectory, as well as the outcomes and effects of his project within the religious and social sphere.

Building on this analytical framework, the present study adopts this methodological perspective in examining the reformist and renewal-oriented project of Sheikh Aḥmad al-Ṭayyib al-Bashīr. It does so by tracing the defining features of each phase, elucidating their epistemological and pedagogical characteristics,

and identifying the tools and mechanisms through which renewal and reform were articulated. This approach allows for a deeper understanding of the project's development within its historical context and of the extent of its contribution to the renewal of Ṣūfī and religious discourse in Sudan.

During the phase of foundation and consolidation, Sheikh Aḥmad al-Ṭayyib al-Bashīr laid the first cornerstones of his reformist and renewal project after his return from the Ḥijāz, particularly from Medina. It was there that the contours of his scholarly and spiritual vision took shape through direct contact with major centers of learning and Ṣūfīsm in the Islamic world. From the outset, he devoted himself to systematic teaching and the delivery of lessons, drawing upon the transmitted and rational sciences he had acquired—integrating the sciences of the Sharīʿa and ḥaqīqa, or what are commonly termed the outward and inward sciences, as well as the sciences of inner realization and written learning. He chose the mosque of his grandfather, Sheikh Muḥammad Surūr, in Umm Maraḥ, north of Omdurman, as an intellectual and pedagogical platform from which to disseminate this project, transforming it into a space for the formation of disciples, the cultivation of religious consciousness, and the consolidation of a method that harmonized jurisprudence, spiritual discipline, and sound inner knowledge.

His book entitled *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī* constitutes the intellectual and methodolog-

ical cornerstone of this reformist project. It stands as a foundational and distinctive text within the context of Islamic Ṣūfīsm in Sudan. The work is not limited to the presentation of spiritual experiences or intuitive allusions; rather, it establishes a comprehensive epistemic vision that links the human being, the cosmos, and divine reality within a scholarly framework that brings together classical Ṣūfī heritage and the demands of time and place. What distinguishes this work in particular is that it is among the earliest—indeed, arguably the first—Sudanese Ṣūfī writings to connect Islamic Ṣūfīsm in Sudan with the broader Ṣūfī tradition of the Islamic world, situating it within a universal context in terms of concepts, terminology, and methodology.

The impact and distinctiveness of this book are evident in the assessments of a number of scholars and historians of Islamic Ṣūfīsm in Sudan, who have regarded it as a landmark in the trajectory of Sudanese Ṣūfī writing and a qualitative shift from a locally confined Ṣūfīsm to one grounded in a global awareness of the Islamic Ṣūfī tradition. In this way, *al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī* helped to establish the stature of Sheikh Aḥmad al-Ṭayyib al-Bashīr as one of the leading pioneers of Ṣūfī renewal—figures who sought to reconnect Ṣūfīsm with knowledge, with the human condition, and with the concerns of religious and social reform in Sudan.

The book further reveals, with striking clarity, that its author possessed encyclopedic learning and pro-

found familiarity with the religious and Ṣūfī heritage, having mastered the major classical Ṣūfī sources and internalized the methodologies of their foremost figures. This is clearly reflected in his mode of argumentation and presentation of ideas, as he supports his theses and grounds his insights through refined citations from the works of the great masters of Islamic Ṣūfīsm —not as mere reproduction, but within an intellectual dialogue that testifies to deep understanding and critical engagement with the inherited tradition.

Accordingly, he draws upon the views of the greatest master, Muḥyī al-Dīn Ibn ʿArabī, with their philosophical depth and comprehensive cosmological vision; he engages with the experience of Imām al-Ghazālī, who combined jurisprudence, Ṣūfīsm , and spiritual purification; and he cites the insights of Abū Ṭālib al-Makkī on the refinement of the soul and the construction of the spiritual path. Alongside these, he refers to the major poles of practical and pedagogical Ṣūfīsm , such as Sheikh ʿAbd al-Qādir al-Jīlānī, Sheikh Ibrāhīm al-Dasūqī, Sheikh Muḥammad al-Sammān, Sheikh Arslān, the pole Sheikh Muṣṭafā al-Bakrī, and the gnostic author of the *Ḥikam*, Sheikh Ibn ʿAṭāʾ Allāh al-Iskandarī, among other luminaries of spiritual wayfaring and sainthood—thus reflecting the breadth of his Ṣūfī horizon and the diversity of his intellectual and spiritual sources.

To determine whether Sheikh Aḥmad al-Ṭayyib may properly be described as a *Mujaddid* (revivalist), and to identify the precise loci of *tajdīd* within his

intellectual and spiritual school, this study does not presume to offer a definitive judgment. Such an assessment is more appropriately left to historians and specialized scholars of Islamic thought and Ṣūfīsm . Rather, the present inquiry adopts a more circumscribed and methodologically cautious approach.

Accordingly, in addressing the question of the most salient features of renewal in Sheikh Aḥmad al-Ṭayyib's thought and the sources from which they derive, this study limits its scope to a close examination of his most significant and influential work, widely regarded as the cornerstone of his intellectual and spiritual legacy: *Kitāb al-Ḥikam* (The Book of Aphorisms). Through a critical reading and analytical commentary on this text, the study seeks to uncover the underlying epistemological, ethical, and spiritual principles that inform his reformist outlook.

In addition to textual analysis, the study draws on the assessments of historians and researchers of Sudanese and Islamic Ṣūfīsm , as well as on the testimonies and accounts of Sheikh Aḥmad al-Ṭayyib's contemporaries among the leading Sheikhs of his time. By correlating these external perspectives with the internal evidence of the text itself, the study aims to elucidate both the character and the significance of his vision of renewal, situating it within its broader historical, intellectual, and spiritual contexts.

In the writings of the hagiographists as well the researchers Sheikh Aḥmad al-Ṭayyib has been de-

scribed as a mystic scholar and a writer. This fact has been clear pointed out in the writings of Sheikh ʾAbd al-Mahamud and Sheikh Ḥasan al-Fatiḥ[147].

‘Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes[148].

One of the Sheikh’s contemporaries, Aḥmad wad Isa, an esteemed scholar from Sudan, has written and shared his opinion on the intended book after reading the first aphorism, which states: “The first spiritual states in the people path of Allāh [Ṣūfīs] are repentance toward Allāh, dedication to His obedience through the fear of Allāh , patience on the Will of Allāh , and renunciation of everything other than Allāh “, He praised the author in when he wrote to him, said: “What a great Sheikh and Gnostic Imām, for previously thinking that asceticism is the end of the spiritual states [maqāmāt], while he added commenting on the entire authoring book, said: “collected [wealth] and hoarded, [جَمَـعَ فَأَوْعَـىٰ] .

Thus, Sheikh Aḥmad al-Ṭayyib b. al-Bashīr can be seen as having significantly elevated Ṣūfī thought in Sudan by situating it within major currents of classi-

147-See ʾAbd al-Mahmoud Nūr al-Dā’im (1954, p.167, 168, 169, 170), and Ḥasan al-Fatiḥ (2004, p.139, 140, 141).
148- Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic*, 1500-1850*. Evanston. Northwestern University Press.1993:139.

cal Islamic mysticism. He explicitly linked Sudanese Ṣūfīsm to the metaphysical school of Ibn ʿArabī, particularly in his engagement with the doctrines of the Unity of Being (waḥdat al-wujūd) and the Unity of Witnessing (waḥdat al-shuhūd). At the same time, he drew upon the Sunni philosophical and spiritual synthesis of al-Ghazālī, especially in his treatment of the theory of the Muḥammadan Reality (al-ḥaqīqa al-muḥammadiyya). Through this integrative approach, Sheikh Aḥmad al-Ṭayyib bridged metaphysical speculation and Sunni ethical theology, thereby articulating a coherent and elevated vision of Ṣūfīsm that both deepened and refined the intellectual landscape of Sudanese Islamic thought[149].

The Sudanese noted historian Muhammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *ṭaṣawwuf*, he states ;'And Sheikh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *ṭaṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarat* '[150].

Ali Salih Karrar (1992) writes: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of dhikr (remembrance, sc. of God, in communal ritual) and madiḥ (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was

149- See Abd al-Qadir Mahmud. *Al-Fikr AṢūfī fi Asudan*.
150-See Mohammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Sheikh s of his day seeking to persuade them to unite under his leadership.

He is supposed to have authored over thirty works and treatises tackled the areas of prayers upon the prophet, philosophy of *ṭasawwuf*, *tawḥid*, *aḥzabs*, and supplications.

In Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian R.S. O'fahy has stated more than twenty authored books for Sheikh Aḥmad al-Ṭayyib:

The spread of revivalist Ṣūfīsm in Sudan contributed a key dynamic Ṣūfī renewal, as elsewhere, went back to teachers in Mecca and Madina of Moroccan origin, Aḥmad b. Idris Al-Fasi (1760-1837), was probably the most important of these. His disciples, who move in North Africa and the Arabian Peninsula as missionaries and pilgrims, and their descendants, founded and led what became tow of the most important Ṣūfī orders in Sudan, the Khatmiyya and the Mirghaniyya (Holt 1970-19-20). A Medinan- based Sheikh, Mohammad Ibn, Abdul-Karim Al-Sammān (1718-1775), founded another important order, the Sammāniyya, which spread in Sudan through the preaching of Aḥmad Al-Ṭayyib Al-Bashir (1742/3-

1824), a renowned *Mujadid* and Sheikh[151].

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of Ṣūfī knowledge (epistemology). He divided the Ṣūfī knowledge into five branches: 1) *al-Nāsūt* (Human) science, ii) *al-Malakūt* (Anglican) science, iii) *al-Jabarūt* (The Al-Mighty) science, iv) *al-Lāhūt* (Divinity) science and v) *al-Hāhūt* (Unity) science[152] .

Aside for his own intellectual and spiritual prowess, al-Sammān has become famous on account of another disciple, Aḥmad al-Ṭayyib (d. 1824), who spread his ideas in the Sudan as the Sammāniyya order[153]. The first new impulse came from within the Khalwatiyya tradition represented by the affiliation stemming from Muhammad b. 'Abd al-Karim al-Sammān (d.1775), which was brought to the Sudan by the returned Sudanese scholar, Aḥmad al-Ṭayyib wad al-Bashir (1742/3 to 1824)[154]. He came to be known as a reformist Ṣūfī master for those who put together mysticism and orthodoxy keeping a balance between them. The most salient aspect of Shaikh Aḥmad al-Ṭayyib's Ṣūfīsm was his struggle of developing and reviving a mystical orthodoxy in place of prevailing Ṣūfīsm.

151- John Chalcreaft. Popular Politics in the Making of the Modern Middle East. Cambridge University Press. 2016. P-133,

152- Amani Muhammad ElObeid. The Sammāniyya : Doctrine and Poltics, op.cite.

153-http://www.tijani.org/Sheikh-Aḥmad -tijani-and-the-founding-of-the-ṭarīqa -tijaniyya/

154- Louis Brenner. Muslim Identity & Social Change in Sub-Saharan Africa. Indiana University Press. 1993.

Therefore, he denounced particular Ṣūfī doctrines and many prevalent practices of Ṣūfīsm that he thought to be inconsistent with the Islāmic *Shariah*. He expressed his strong disagreement with many well-established spiritual Ṣūfī doctrines. From all this, it is not difficult to infer that Shaikh Aḥmad al-Ṭayyib was an Islāmic reformist and an orthodox legalistic Ṣūfī at the same time. Therefore, Aḥmad al-Ṭayyib movement of Islāmic reformation and renewal was also an endeavour to foster an orthodox spiritual revival. To accomplish this purpose, Shaikh Aḥmad al-Ṭayyib exerted all his efforts to restore traditional Islāmic *Sharia* as well as a mystical path based on Islāmic orthodoxy. He strongly believed that Islāmic law (*shariah*) and Ṣūfī path (*ṭarīqah*) were essentially inseparable and that there can be no discrepancy or inconsistency between them.

However, with the coming of the *ṭarīqa* into the Sudan, Sheikh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammān 's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said

to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Sheikh s of his day seeking to persuade them to unite under his leadership[155].

Aḥmad al-Ṭayyib is one of the pioneer of the Islāmic thought in western Sudan, has activated the religious and spiritual revival movement at the late of twelfth and the early of thirteenth *Hijri* century. His impact on our thoughtful life is undeniable, for it casts its shadow on our social, religious and political life.

The Sammānī reformist school, whose foundations were laid by Sheikh Aḥmad al-Ṭayyib al-Bashīr, represents one of the most significant renewal-oriented Ṣūfī experiences in Sudan. It combined firm adherence to Islamic law (*sharīʿa*) with profound spiritual realization and an openness to societal and intellectual concerns. This reformist project continued across successive generations of scholars, spiritual guides, and poets, who contributed to consolidating the Sammānī approach and developing it in accordance with the demands of time and place.

His legacy

Aḥmad al-Ṭayyib continued the spiritual chain of Junayd Baghdadi. His contribution to thought in the Muslim world earned him the title *qutb*, meaning, "the pole". Aḥmad al-Ṭayyib, along with his students

155- *Dirasat Ifriqiyya*. Khartoum, Issue No 13, 1995, P: 42

and grandsons laid the groundwork for great contributions in Sudanese society encompasses Scholarly, spiritual, political and social influences.

Scholarly Impact

Since its arrival to the land of the Sudan on the second half of the nineteenth century, the Sammāniyya has caused profound and great impact. The *ṭarīqa's* contribution could easily be experienced in the way that successfully has spread its wings to reach and cover each inch of the huge land of the country spiritually, socially, economically, and scientifically. However, the great credit account in favour to the Sammāniyya beside its deep wide religious impact, is its living scientific legacy, representing in the contribution of educating and rearing the Sudanese man, as well spreading the virtues set on asceticism, the love of good, and abiding with the manners of the owner of the *shari'a* i.e. the prophet Muhammad (pbuh)[156].

In the academic circles as well in *Ṣūfī* studies, the Sammāniyya has been viewed as a reformist, revivalist *ṭarīqa*. Many writers and researchers have gone to deal with the *ṭarīqa* as such. 'By the start of the nineteenth century the Sudan began to receive representatives of *Ṣūfī* reformism groups, which began in Ḥijaz (Saudi Arabia) and other parts of the Islāmic world, during the eighteenth century. Chief among these movements were the Sammāniyya and the Khatmi-

156-'Al-Tayyib al-Balal Munir Daf Allāh. *Rashafat al-Mudam*, unpublished PhD thesis, Omdurman Islamic University ,2011, p:20.

yya[157].'About the same time, access to the mystical knowledge of the *Ṣūfī* orders was opened up to commoners. The reformist Sammāniyya Order, which had been a noble preserve to this point, began to spread down the social hierarchy. By 1910 it was almost a mass movement. Collins gives several descriptions of its impact on Bira in the 1930s, where the local ruler was a great devotee of it along with Gama from Ara[158]. The late eighteenth century was characterized by severe political instability. The same period witnessed the introduction of the revivalist *ṭarīqas* such as the Sammāniyya which was founded in Medina (Ḥijaz) by Muhammad b.Ábd al-Karim al-Sammān, who was born in (1130/1718) and died (1189/1775) in Medina (Ḥijaz). He was a Meccan *'alim* and a *Ṣūfī*. The main revivalist is the Khatmiyya which was founded later by the Ḥijazi- born scholar Muhammaad Uthman al-Mirghani. Both *ṭarīqas* played an influential role in Sudanese history during the nineteenth century and also in contemporary politics. Out of the Sammāniyya sprang the Mahdisit religious movement, which ended in the *Ansar* sect that was later represented by the Ummah party. The Khatmiyya *ṭarīqa* which is the most important in Kassala State played noticeable political role during the Turkish – Egyptian period, and during the colonial and post- colonial era[159]. 'Most of

157-MuṣṭafāAbdelwahid. The rise of the Islamic movement in Sudan 1945-1989. the Graduate Faculty of Auburn University, 2008: 84

158-Thomas Gibson. Indonesia: Global Flows vs. Local Knowledge Author(s): Indonesia, Vol. 69 (April.2000: 52.

159-Amani, M. El-Obeid. *Ṣūfī brotherhoods in Kassala & Gedaref States*.2005, p.120.

the people of northern and central Sudan, what I call the North, belonged to *Ṣūfī* orders. *Ṣūfīsm* had been present in the Sudan for some time, but in the nineteenth century it spread much more widely, under the impulse of new orders, many of them centered in nearby Mecca and Medina. Most of the West Africans who settled in the central Sudan were *Ṣūfī*, often with the same Qādiriyya allegiance as Uthman and his family, Muhammad Aḥmad combined his learning with affiliation and then became a leader in the order called the Sammāniyya. Most of these movements developed local roots and grievances, over against the "official" Islām of Egypt, symbolized often by the venerable Cairene university al-Azhar[160].The idea of the Sammāniyya revivalist and reforming *ṭarīqa*, has been stated by Richard Gray, in the Cambridge History of Africa (1975:70) vol.4, in a section devoted to the history and the influence of the Qādiriyya in Sudan, he has written: 'Towards the end of the Funj period, its predominancewas challenged by the introduction into the Sudan of two new orders,which, although linked with traditional *Ṣūfīsm*, bore witness to a revivalist and reforming spirit in the Islāmic world.'The first of these was the Sammāniyya, founded in the Hejaz byMuhammad b. 'Ábd al-Karim al-Sammāni (1718-75)[161].

'Whether what was going on with *Ṣūfīs*m in the eigh-

160-David, Robinson. *Islam and the Spirit Cults in New Order Indo Muslim Societies In African History.*CUP. Edinburgh. 2004, p.172.
161-(Ibid: 70).

teenth century was 'neo-*Ṣūfīsm'* or a ṭarìqa Muhammadiyya movement or something else, it is generally agreed that this was the most important *Ṣūfīm* movement of the last three or four hundred years. It is also agreedthat the most notable of the *Ṣūfī* orders involved were the Tijàniyya of Aḥmad al-Tijàni (1745–1815), the Samàniyya of Muhammad ibn'Abd al-Karìm al-Sammàn (1718–75), possibly the Khalwatiyya deriving from Mustàfà al-Bakrī (1687–1748) and Muhammad al-Ḥifni(1688–1767), and certainly the three major orders deriving from Aḥmad ibn Idrìs (1750–1837): the Sanùsiyya of Muhammad ibn 'Alial-Sanùsi (1787–1859), the Khatmiyya of Muhammad Uthmàn al-Mìrghani (1794–1852), and the Rashìdi Aḥmadiyya, or Rashìdiyya,of Ibràhìm al-Rashìd (1813–74)[162].

However, with coming of the *ṭarīqa* into the Sudan, Sheikh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammāni's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical

162-Mark Sedgwick, Saints and Sons, the Making and Remaking of the Rashadi Ahmed Ṣūfī Order, 1799- 2000, by Koninklijke Brill NV, Leiden, The Netherlands, 2005, p: 13.

aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Sheikh s of his day seeking to persuade them to unite under his leadership[163]. 'The spread of the Sammāniyya order to the Sudan under the Sudanese scholar Aḥmad al-Ṭayyib w. al-Bashīr" (d.1239/1824) was another example of a Sudanese going out into the wider world, and bringing back new impulses. But the Sammāniyya was only the precursor for the spread of a number of other orders or brotherhoods that were to dominate the devotional life – and thus the writings – of the Northern Sudanese in the nineteenth century and beyond[164]. 'In context of Sudanese Islām , Mahdism evoked a mixed response, but the reactions to it, were equally intense in both approval and rejection. For one thing, Mahdism emerged from within Sudanese *Ṣūfī* Islām and spoke its language. The Sammāniyya *ṭarīqa*, in which Muhammad Aḥmad Ibn Abdullahi (the Mahdi) was initiated, arrived in Sudan as part of the neo- *Ṣūfī* wave of Islāmic revival, which swept the whole Muslim world at the beginning in the eighteen century[165].

163- Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

164- S, R, O'fahey. Arabic Literature of Africa.Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.1994, p.6.

165-AbdelwahabEl-Affendi. Turabi's Revolution: Islam and Power in Sudan Grey Seal – London, 1991, p.19.

As in Southeast Asia, India, North and West Africa, a new style of Ṣūfī orgnization was brought to the Sudan between 1780 and 1830 that marked a significant break with past. The coming of the new orders, Sammāniyya, Khatmiyya, Rashidiyya and others, was to lead to profound changes in the lives of most Sudanese Muslims[166].

This then, was a clear manifestation of *ṭarīqa*- way as a more active principle than had prevailed in the Sudan earlier[167].

New centeralized Ṣūfī orders such as the Sammāniyya and Khatmiyya reached Sudan, consciously missionary spirit, with a more hierarchical structure and different grades of novices and offices quite distinct from egalitarian Qādiriyya and Aḥmad iyya (Karrar, 1992:125-27). At the same time they are less flexible in their attitude to pre-Islāmic traditions, such as saint worship[168] or zar[169].

The doctrine of the Sammāniyya ṭarīqa may be characterized by several defining features. First, it represents a Ṣūfī method whose teachings were directly rooted in al-Madīna al-Munawwara, both in their spiritual meaning and in their embodied practice—a

166- Ali, Salih, Karrar. The Ṣūfī Brotherhoods in the Sudan. p- ix.
167- Nehemia Levtzion & Randall L. Pouwels. The History of Islam in Africa. Ohaio University Press. 2000.
168- In fact, the saints were not worship, they revered by the masses, and thier respect and reverence to them near reached the point of worshiping.
169- Suson.M. Kenyon. The Spirit and Slave in Central Sudan, the Red Wind of Sennar. Palgrave, Machmillan, 2012.

distinction not shared by other Sudanese Ṣūfī ṭuruq. Second, the contribution of the Āl al-Ṭayyib household to the Sammāniyya was marked by a global scholarly dimension, most clearly reflected in the works of Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr. His writings are distinguished by their employment of elevated classical Arabic, representing one of the highest expressive registers of the language within Sudanese Ṣūfī literature.

Third, the Sammāniyya exercised a profound influence in shaping Sudan's spiritual geography, both vertically—through chains of spiritual authority—and horizontally—through wide regional diffusion. Prior to the emergence of the Sammāniyya, the contributions of most Sudanese Ṣūfī ṭuruq in writing, authorship, and formal irshād were largely conveyed through colloquial discourse, limiting their reach to localized linguistic communities. This feature is clearly reflected in Ṭabaqāt by Wad Ḍayf Allāh (1722–1810). By contrast, the Sammāniyya represented a decisive shift toward written, systematic, and intellectually expansive modes of transmission.

Historically, the Sammāniyya stands among the earliest ṭuruq to shape the Sudanese religious mentality. It maintained continuous practices of guidance (irshād), spiritual training (taslīk), and allegiance (bayʿa) within the Funj Sultanate for nearly four decades. Over time, the ṭarīqa developed multiple centers of activity and emerged as one of the largest and most influential Ṣūfī orders in contemporary Sudan. It also came to

possess one of the most substantial intellectual, spiritual, and literary corpora among Sudanese ṭuruq.

Socially, the Sammāniyya may be regarded as among the most deeply rooted Sudanese Ṣūfī orders in terms of popular following and societal influence, as well as among the most prolific in literary and spiritual production. While it may be viewed as a reformist branch of the Qādiriyya, it nevertheless retained a distinct institutional and doctrinal autonomy. The order demonstrated a particular concern for elite Ṣūfī thought, textual production, and scholarly editing within the field of taṣawwuf.

Upon its arrival in Sudan, the Sammāniyya encountered a receptive religious environment, which facilitated its rapid expansion. Its method of daʿwa emphasized ethical exemplarity and lived practice rather than polemical discourse. Sammāni Sheikhs presented themselves simultaneously as jurists and Ṣūfī practitioners, combining education, spiritual formation, and social reform within an Islamic framework. Sheikh Aḥmad al-Ṭayyib himself embodied these combined roles, which contributed significantly to the widespread acceptance of the order.

The Sammāniyya's strong commitment to learning—particularly Qurʾānic instruction and the Islamic sciences—further enhanced its legitimacy. Most Sammāni centers established in Sudan included khalwas dedicated to Qurʾān memorization and religious education, thereby embedding the order within the edu-

cational fabric of Sudanese society.

Finally, the Sammāniyya was endowed with a distinctive literary and poetic capacity, manifested in eloquent Arabic expression across both poetry and prose. While such qualities are also associated with figures such as al-Mīrghanī and al-Tijānī, the Sammāniyya produced an especially large number of poets and writers. From its second generation onward, the order adopted an open structure, allowing prominent khulafāʾ outside the immediate family of Sheikh Aḥmad al-Ṭayyib to assume leadership roles. Notable examples include Sheikh Muḥammad Wāyiq Allāh in al-Zarība (western Sudan), Sheikh Sharīf al-Khatim in Karkog (Blue Nile), Sheikh Muḥammad Shatūt in Madanī, Sheikh Muḥammad Tūm in central Sudan, and his disciple Sheikh Birayr in the White Nile region. The socio-religious impact of the Qādiriyyah has also been in the educational and Islāmic missionary fields. The career of Qādiriyyah personages such as Sheikh cAbdu `l-Karīm al-Maghīlī, cAbdullah Suka, Jibrīl ibn cUmar, Uthmān ibn Fudi, Nasiru Kabara, Waziri Junayd and several other reputable Qādirīs has constituted shining examples of Qādirī teachers and itinerant preachers of their ages. They not only founded institutions where they imparted knowledge to students, preached the ideals and realities of Islām but they also encouraged their disciples to embrace Islāmic mysticism.

For the one who studies the philosophy of *ṭaṣawwuf* in the Sudan, he finds no *Ṣūfī* philosophy that deserves

to be mentioned, only after the coming of Sheikh Aḥmad al-Ṭayyib who spread his Sammāniyya *ṭarīqa* in the Sudan. The Sammāniyya has left great impact on the life of the Sudanese inhabitants, not only on the religious aspects, but in all the other aspects such as the intellectual, political and the social. The intellectual impact has been the most prominent of the whole[170].

Thus, we find Sheikh Aḥmad al-Ṭayyib b. al-Bashīr" has elevated with the *Ṣūfīs*m thought in the Sudan. He has been linked it with Ibn Arabi theological school, when he spoke about the Unity of Witnessing, and the Unity of Existence. And then he has transferred with it to the Sunni philosophy of al-Ghazali on his speech on the theory of the *Mahammadan* Reality[171].

Thus, *ṭaṣawwuf* in the Sudan became connected with the local environment and had never being linked with the *ṭaṣawwuf* in the Islāmic world only after the coming of Sheikh Aḥmad al-Ṭayyib b. al-Bashīr" from *al-Madina al-Munawara* in (1766 A.D, 1180 A.H), and the arrival of the Sammāniyya to Sudan[172]

There has been significant reform and remarkable contributions laid by the Order in the Sudanese setting and beyond since the twentieth century till date.

However, with the arrival of the Sammāniyya to Su-

170-Raba'a Ali Osman. *Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi al-Fitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History 1996. P.94
171-Ibid: P.96
172-Ibid: P.94

dan, the *ṭarīqa* has brought innovations; this fact was explained in the words of McHugh, who ṡtates:

> Prominent among its novel figures was the poṡtulation of a single way (*Al-Ṭarīqa Al-Muhammadiyya*), the consequent harmonization and transcendence of the eṡtablished *ṭurūq* the devaluation of diverse and divergent *ṡilislas* in favour of submission to the *Shaikh* of the order, a ṡtrong affinity for orthodox disciples coupled with an aversion to non a literary production (litanies, doctrinal and philosophical treatise that has been ṡuṡtain up to the present), in unprecedented the descendants and disciples of Aḥmad Al-Ṭayyib[173]

The above characteriṡtics of the Sammāniyya *ṭarīqa*, may be noticed in the writings of al-Sammān and Aḥmad al-Ṭayyib al-Bashīr" respectively. One of the ṡignificant contributions of Aḥmad al-Ṭayyib al-Bashīr" to the *Ṣūfī* thought in the Sudan in general and the Sammāniyya in particular is his idea of the unification of the religious thought. According to his theory in this respect he argued that:

> All the meanings of the one-hundred and the four holy books of the other religions is condensed in the Quran. The meaning of the Quran is condensed in the *Fatiḥa*.

173-Amani Mohammad El-Obeid. The Sammāniyya *ṭarīqa* in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty ofEconomic and Social Studies, 1997, pp. 108, 109.

In continuation to Al-Sammān's emphasis on Muhammadan Reality, Aḥmad al-Ṭayyib al-Bashīr" stressed the importance of praying upon the prophet Muhammad (PBUH). For him, it surpassed the merits of more than seventy *ghazwa*(Holy war) and it fulfils the needs of the disciple. Moreover, by the continuous praying upon the prophet, the disciple discover the door to see the prophet either sleep or awake. This itself leads to the *Hadra Al- Muhammadiyya* which is a basic concept in the Sammāniyya doctrine[174].

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of *Ṣūfī* knowledge (epistemology). He divided the *Ṣūfī* knowledge into five branches: 1) *al-Nasut* (Human) science, ii) *al-Malakut* (Anglican) science, iii) *al-Gabarout* (The Al-Mighty) science, iv) *al-Lahout* (Divinity) science and v) *al-Hahout* (Unity) science[175].

One noticeable criteria of the Sammani *ṭarīqa* in Sudan is that litanies developed by local Sammani *Shaikhs* are more celebrated than those developed by the founder, Al-Sammān , himself. For example, Aḥmad Al-Ṭayyib Al-Bashir's *Salat Sir Al-Asrar* is more circulated than Al-Sammān 's Salwat. This is could be attributed to the fact that, it is simple and takes shorter time than that of Al-Sammān 's. Another reason is that, books in which the litanies of Al-Sammān are written were not well circulated at the level

174- Ibid: 109.
175-Ibid:110.

of the mass - followers. This was due to the spread of illiteracy and the weakness to publish facilities. Moreover, the influence of the saint - figure (*Wali*) of Aḥmad Al-Ṭayyib Al-Bashir was very crucial in adopting litanies developed by him. In *Sir Al-Asrar*, each *Salat* is used for certain purpose which goes in accordance with the meaning of each Great time.

Aḥmad al-Ṭayyib managed to drew the *murīds* thoughts towards science and reading, in the past (meant in Sudan), it was confined to the narration of *karamat* and their sense of proud with. Thus, he managed to elevate the *ṭaṣawwuf* from the spiritual dimension to the thoughtful one. For he enjoyed an exalted highest position among the scholars and Ṣūfīs of his contemporaries.

The impact of Sheikh Aḥmad al-Ṭayyib in thought *alfikr* could be noticed on the saying of the *fageeh* Ahamd b. Isa al-Ansari, who says: "God bless, the imam the Gnostic, for previously we have thought that the *zuhud* is the end of stations (*maqāmāt*", the *fageeh*, pointed out to the saying of Sheikh Aḥmad al-Ṭayyib:" The first of *maqāmāt* in the path of the people of Allāh, is repentance to Allāh, and abiding the obedience of Allāh, and patience in the *murad* of Allāh, and *zuhud* on the other than Allāh"[176]. This saying emphasized that Sheikh Aḥmad al-Ṭayyib has led and caused a thoughtful revolution, changed a lot of Ṣūfī concepts that the Ṣūfīs prior to his coming

176- Ibid: 97

believed on. He also, managed to leave his thoughtful impact in the Sudan through what he has written on *ṭaṣawwuf* and the sciences of religion, *tawheed* and *fiqh*. Through that authoring books he also succesed on transferring the Sammāniyya's philosophy, which is in its origin, is his Sheikh's Muhammad b. Abd al-Karim al-Sammān philosophy, and the bases of al-Sammān 's culture is Moroccan and *Hijazian,* took it from his Sheikh Muhammad al-Daqaq the al-Maghrabi, and from Sheikh al-Kurdi Muhammad b. Suliman the *Hijazi* countries *faqeeh*[177].

As noted by Dr. Qaisr M. al-Zyain, the Sammāniyya ṭarīqa, while preserving a distinct institutional and spiritual autonomy, may be regarded as a progressive extension of the Qādiriyya. The order distinguished itself through its sustained engagement with elite Ṣūfī literature, including practices of textual editing and systematic reflection within the Ṣūfī intellectual tradition. Furthermore, the Sammāniyya emerged within a receptive religious and social milieu, a factor that significantly contributed to its rapid dissemination and expansion[178].

There are rare studies on the popular tradition of colloquial *Madih* in Sudan. One relatively unexplored area is popular religious poetry (*Madih*ˌ). Very little

177- Qammar al-Dawla Zein Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, 197.

178- Qaisr Mūsā al-Zyan. *Al-Fkr al-Dīni fi al-Sudan fi al-Qarn al-Ishrin,* UK, institute of Asian and African studies, 2010, p.28

poetry has been preserved from before 1800; thereafter, the volume grows dramatically until the Mahdiṣt Revolution of 1881-85. The ṣtudy of this corpus, both its form and content, would reveal much about the interaction between the classical and colloquial forms of the language and on the main themes of popular spirituality. Another trend was the emergence of a tradition of writing within the new brotherhoods that laṣted over several generations; three ṣtriking examples are the Sammāniyya, the Majdhubiyya and Isma'illiyya Ṣūfī orders. According to Yusuf Badri, the Sammāniyya *ṭarīqa* is the pioneer in the development of proper Arabic language in Sudan. Before the introduction of the Sammāniyya in the Sudan, proper Arabic language was very weak, as is clear in *Ṭabaqāt wad* Dhayf Allāh. The researcher thinks that the vaṣt poetry literature of the Sammāniyya Ṣūfī order needs to be thoroughly ṣtudied. This is because the Sammāniyya *Shaikhs* are characterized by vaṣt authorship. Each Sammani *Shaikh* has minimum morethan ten books and volumes on poetry. Abdel Mahmoud Nur Al-Da'im who wrote eighty five books on Ṣūfī doctrine and poetry is a good example. *Madih* of the Sammāniyya *Shaikhs* throughout the Sudan represents an unfolded area of research. This is because the Sammāniyya *ṭarīqa* in Sudan represents a compromise between the scholar and popular Islām. There are the great poets of the Sammāniyya *ṭarīqa* in the Sudan since late 19th century such as Aḥmad Al-Ṭayyib Al Bashir (founder of the *ṭarīqa*), Mohammed Sharief, Abdel Mahmoud Nur al Dai'm, *Shaikh*

Al Quarashi wad Al Zain, *Shaikh* Al Tom wad Bānnaqā, *Shaikh* Birair, *Shaikh* Qarib Allāh and others. *Shaikh* Al Bur'ai represents the most popular *Madih* composer in contemporary Sudan[179]. As a pioneer *Ṣūfī* order, the Sammāniyya has given such many notable and gifted poets, who have emerged throughout the different time and epochs, as spiritual heirs of Ḥasān b. Thabit. However, with prose, poetry has come to play a pivotal role, in the disseminating as well of the survival of the *ṭarīqa*'s traditions and teachings. The following are the most celebrated and illustrious *ṭarīqa's* poets.

1-Sheikh ʾAbd al-Maḥmoud w.Nūr al-Dā'im (1845 –1915)

2-Sheikh Qarīb Allāh w. Abū-Ṣālih(18661936-)

3-Sheikh al-Fatiḥ Sheikh Qarīb Allāh (1915-1986)

4-Sheikh Hashim Sheikh ʾAbd al-Maḥmoud (1905-1969)

5-Sheikh Maḥmoud Said al-Abbasi (1881-1963)

6-Sheikh al-Jayīli Sheikh ʾAbd al-Maḥmoud (b.1948)

7-Sheikh ʾAbd al-Qādir al-Jayīli (1878-1965)

8-Sheikh Muḥammad al-Ṣabonabi (1898-1984)

9-Al-Makawi Moḥammād Bala (d.1943)

179- Ibid. 146.

10-Sheikh al-Buri (1923-2005)

11-Sheikh al-Amīn al-Qurashî (1932-2010)

12- Muḥammad Aḥmad Nūr al-Dā'im- w-.Ddater (d.2012).

13-Sheikh al-Jayīli abū-Adakhira (b.1968).

14- Sheikh Seif Din Sūlaymān(b1960)

15- Sheikh al-Fatiḥ Sheikh al-Buri.

Religious Impact

The Sammāniyya brought by Sheikh Aḥmad al-Ṭayyib has contributed on the revival of *ṭarīqa* Qādiriyya Bahariyya, which has been disseminated by Sheikh Taj Adeen al-Bahari in Sennar State, and his students like Sheikh Mohammad al-Hamim, and Sheikh Banaqa al-Darir, and Sheikh Hejazi b. Ma'ain, and Sheikh al-Din al-Tewim, and Sheikh Ageeb al-Manjoluk. This group has been followed by another, like Sheikh Abd Allāh b. Daf Allāh al-Araki, it has (Qādiriyya Bahariyya) manage to attract a lot of *murīds* and disciples. It has been prevailed by the spiritual dimension, in most cases it did not link with *ilm*, the speech on *kramat* overcome *istiqama* on it.

He won many adherents for the new order, and his descendants succeeded him as its local heads. Where the new teachings of Sammāniyya attracted many of the Gadiriyya Sheikh s to the new style of the *ṭarīqa*. Also, the personality of master Sheikh Aḥmad

al-Tayyib had really impressed many previous Gadiri Sheikhs, drawing them to the fold of Sammāniyya, Thus Aḥmad al-Ḅasir (d.1829) and Muhammad Tōm Bānnaqā' (d.1851), Qādiri Sheikh s and religious leaders, of the Hallawiyyin and the Yaqubab clans of the Gezira respectively joined the Sammāniyya under the influence of Aḥmed[180]. These men later on became great Masṯers themselves.

He also initiated the scholar Aḥmad w.Isa Al-Ansari, who sent some of his own pupils, to be initiated by Aḥmed, among whom was Badawi w.Abu-Safiyya D.C.1848), a religious notable of the Bidayyia of Kordofan'[181]

It is not surprising that Wad. Al-Bashīr" should encounter some resentment and jealousy, because he possessed the self-confidence, proselytizing zeal, and critical attitude of a reformer[182].

The Social Impact

The period of the introduction of the Sammāniyya *ṭarīqa* in the Sudan was characterized by civil wars and tribal uprisings. For this reason, the Sammāniyya *ṭarīqa* as a newly advent order, was able to attract popularity even among the leaders of the other *turuq* such as the Y'aqubab. Part of the importance of the Sammāniyya *ṭarīqa* lay in the classical ṡtandard of its

180-Ali, Ṣāliḥ, Karrar.The Ṣūfī Brotherhood in Sudan.Hurṡt. London. 1992.
181-*Dirasat Ifriqiyya*. Khartoum, Issue No 41, 2009.
182- Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

teachings. Aḥmad al-Ṭayyib's book Kiab al-Hikam was the main fountain from which the disciples of the new *ṭarīqa* to use their own term " drank the cup of *Haqq*". Yusuf Badri mentioned the intellectual influence of the Sammāniyya, he states that:

> "The Sammāniyya *ṭarīqa* is different from the traditional Qadiri rituals in the sense that it was a mental exercise which trained the minds of the Sheikhs, so that they might write long and intelligent treaties and the minds of the disciples so that they could read and assimilate them, thus replacing their independence on the short rhymes of the shuth and oral tuition.

However, such reforms were governed by the local characteristics, internal realities and dynamics of the society.

One of these dynamics includes tribalism as one of the factors behind the spread of the Sammāniyya ṭarīqa. When Aḥmad al-Ṭayyib al-Bashir came to Sudan about (1760), the tribal institution was at its peak due to the weakness and the disintegratyion of the Funj Sultanate. The tribe then functioned as an independent State, this is explained in the following:

> In the last period of Sinnar (1700 - 1799), the advocacy of Islāmic legitimacy, the advance of trade and the rise of merchant class undermined the economic formations of Sinnar and coherence of the political system ultimately ended in vicious circle of civil wars. The provincial lords

> who competed with the Sultans for large share of surplus grasped the chance of the weakness of the central authority and proclaimed themselves independent. They did so in the name of the tribe which became consolidated as a socio - political power at the expense of the State[183].

Among the most striking and tangible manifestations of the social impact of Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr is the emergence and establishment of numerous villages and major settlements whose origins and development can be traced back to his earliest disciples, to the sustained efforts of his descendants, and to the work of second-generation Sheikhs and their successors within the Sammāniyya Order. The lodges (*zāwiyas*) and religious centers (*masīds*) they founded gradually evolved into fully integrated settlements, becoming the nuclei of villages and towns that played a decisive role in reshaping Sudan's social and religious landscape.

If we cite concrete examples, some of the most prominent of these settlements include:

Ṭaybat Sheikh Al-Qurashī, founded by Sheikh Al-Qurashī Wad Al-Zayn, a direct disciple of Sheikh Aḥmad Al-Ṭayyib.

Ṭābat Sheikh ʿAbd Al-Maḥmūd, founded by Sheikh ʿAbd Al-Maḥmūd Nūr Al-Dāʾim, the founder's grandson.

Abu-Qumri, founded by Sheikh Al-Bashir wad Abdr-Rahman

183- Amani. Muhammad. The Sammāniyya . Op.cit. 126

Ṭābat Sheikh Al-Sammān, founded by the Sammanī Sheikh Al-Bashīr, son of Sheikh Nūr Al-Dāʾim, also a grandson of the founder.

Omidān, likewise founded by the Sammanī Sheikh Al-Bashīr, son of Sheikh Nūr Al-Dāʾim.

Al-Sheikh Al-Baṣīr, founded by Sheikh Aḥmad Al-Baṣīr, a disciple of *Sheikh Aḥmad Al-Ṭayyib.*

Al-Ṣabbūnābī, founded by Sheikh ʿAbd Allāh Al-Ṣabbūnābī, also a disciple of Sheikh Aḥmad Al-Ṭayyib.

Al-Sheikh Ṭalḥa, founded by Sheikh Ṭalḥa Wad Al-Ḥusayn, a disciple of Sheikh Muḥammad Tūm Wad Bānqā.

Wad Hāshim, founded by Sheikh Muḥammad Wad Hāshim, a disciple of Sheikh Muḥammad Tūm Wad Bānqā.

Shabasha, founded by Sheikh Barīr Wad Al-Ḥusayn, a disciple of Sheikh Muḥammad Tūm Wad Bānqā.

Al-Kirayda, founded by Sheikh ʿUmar, a disciple of Sheikh Barīr Wad Al-Ḥusayn.

Al-Zarība, founded by Sheikh Muḥammad Al-Sheikh Waqīʿ Allāh, a disciple of Sheikh ʿUmar Rājil Al-Kurayda.

Rībā, founded by Sheikh Al-Nūr Wad ʿArabī, a disciple of Sheikh Muḥammad Tūm Wad Bānqā.

Ḥillat Al-Sheikh Al-Yāqūt, founded by Sheikh Al-Yāqūt ibn Sheikh Muḥammad ibn Sheikh Al-Imām Qādir Walī, a disciple of Sheikh Al-Nūr Wad ʿArabī.

The identity of the Sammāniyya order may be approached through an examination of its social geography, by surveying its areas of diffusion, the composition of their populations, and the prevailing patterns of settlement. Since the senior disciples of the Sammāni Sufi pole, Shaykh Aḥmad al-Ṭayyib ibn al-Bashīr (1155–1239 AH / 1742–1823 CE), entered the path under their master Shaykh al-Sammān in Medina in 1173 AH / 1759 CE, they took the initiative to establish Sammāni Sufi institutions in Sudan. These institutions played an active role in spiritual guidance, religious preaching, the dissemination of knowledge, and the teaching of the Qur'an and Islamic sciences. They became known by the term masīd, an institution that integrates the functions of both mosque and school.

The masīd constituted one of the most significant foundations of the social and intellectual presence of the Sammāniyya order in Sudan. Among the most prominent of these centers are the masīd of Shaykh Aḥmad al-Ṭayyib at Umm Marḥī, north of Omdurman, and the masīd of Shaykh Qarīb Allāh Abū Ṣāliḥ in Omdurman. In Gezira State, the masīd of Shaykh ʿAbd al-Maḥmūd Nūr al-Dāʾim was established in Ṭābat Shaykh ʿAbd al-Maḥmūd, alongside the masīd of Shaykh al-Qurashī Wad al-Zayn in Ṭaybat Shaykh al-Qurashī. In Sennar State, notable centers include the masīd of Shaykh al-Tūm Wad Bānqa in the village of al-ʿImāra and the masīd of Shaykh al-Nūr Wad ʿArabī in the village of Rība. In White Nile State, one finds the masīd of Shaykh Barīr Wad al-Ḥusayn in Shabasha and that of Shaykh ʿUmar al-Ṣāfī in al-Kurayda. South of Khartoum stands the masīd of Shaykh al-Yāqūt Muḥammad Mālik in the village of al-Yāqūt in the Jabal Awliyāʾ area, while in Kordofan appears the masīd of Shaykh Muḥammad Waqīʿ Allāh in

al-Zarība, North Kordofan State.

From these Sammāni centers, numerous affiliated schools spread across Sudan. However, because most of these geographical locations lie in central Sudan or its adjacent regions, their populations were predominantly drawn from Arab tribal groups. Despite their largely rural character, these areas enjoyed relatively strong traditions of both classical religious education and modern schooling. This context enabled the Sammāniyya order to distinguish itself from other Sufi orders—particularly the Qādiriyya—through its emphasis on education and its notable intellectual and literary production. Consequently, the order produced some of Sudan's most prominent poets of prophetic praise (madīḥ nabawī) over the past centuries, including Shaykh ʿAbd al-Maḥmūd Nūr al-Dāʾim of Ṭābat and Shaykh Muḥammad Waqīʿ Allāh, widely known as "Barʿī of Sudan."[184]

Together, these settlements illustrate how the spiritual legacy of Sheikh Aḥmad al-Ṭayyib was translated into enduring social institutions, leaving a profound and lasting imprint on Sudanese society.

Political Impact

Ṣūfīs, however, responded creatively to the reforming challenge; they absorbed the emphasis on the Qur'an and *Hadiths* as authorities within their Ṣūfī framework, reduced the significance of ecstatic practices in their rites and reviewed the role of metaphysical tendencies in their beliefs. A notable feature of this reformed

184- Walid Muhammad Al-Tayyib. *Al-Tariqa Al-Sammaniyya fi Asudan wa Su'al al-Hawiyya. Al-Misbar.* https://almesbar.online/product/%D8%A7%D9%84%D8%B7%D8%B1%D9%8A%D9%82%D8%A9

Ṣūfīsm was new attention to the life of the prophet manifest in growing numbers of ceremonies celebrating the birthday and biographies of his life, some in emphasing how they followed the path of the prophet gave themselves the title *ṭarīqa Muhammadiyya*. Not all Ṣūfīs were swept into these new forms of and behavuior, nevertheless, the overall outcome was a Ṣūfī revival in which old orders, were revitalized and new ones founded[185].

This new Ṣūfī spirit was carried through much of Asia by the Naqshbandiyya who inspired notable movements in Indonesia, china, central Asia and the Caucasus. Network of the Naqshbandi scholars, moreover, played important role in much of India and the middle east[186]. This new Ṣūfī spirit was carried through much of Africa by orders flowing directly or indirectly from the Khalwatiyya, who had much influence in Egypt in particular amongst the *ulama* of Cairo's al-Azhar. There were, for instance, the Tijaniyya, whose influence spread to the Maghreb, the Nilotic and Central Sudan, the Sammāniyya, whose influence also spread to the Nilotic Sudan, Eretria and Ethiopia, the Sanusiyya, who spread from their headquarters in the Libyan desert through much of the *sahra*, and the Salihiyya, who became the dominant force in Somalia. Not infrequently these and other Ṣūfī movements raised calls for jihad. On occasion such jihads led to successful founding of Islāmic States as the case of the Sultanate of

185- Knowledge, its transmission, and the making of Muslims societies.
186- Ibid.

Sokoto, which was established in the early nineteenth century by Uthman dan Fodio in northern Nigeria, or as in the Mahdist State, which was established in the late nineteenth century by Mohammad Aḥmad in the Nilotic Sudan[187].

The Sammāniyya had predicted that the Mahdi would be one of its adherents. Moreover, one of its leaders, Sheikh Al-Qurashi wad Al-Zayn, had supposedly stated that his tomb would erected by the future Mahdi[188].

It is interesting that the centre of Al-Qurashi wad Al-Zain strengthened the expectation of the Mahdi. It was related to Shaikh Al-Qurashi's prophesy that the Mahdi, whoever he might be, once he rode his white mare, no one else would do so. While Mohammad Aḥmad was a pupil under Shaikh Al-Qurashi' the latter asked him to lead the prayers of the faithful who were gathered at some distance away and told his slave Sabin to saddle the mare of Mohammad Aḥmad. The latter rode to the prayer meeting, did his prayers and returned to Shaikh Al-Qurashi. Two months after Mohammad Aḥmad left for Aba Island, Shaikh Al-Qurashi died and after a few days the white mare followed him and no one had ridden her since Mohammad Aḥmad[189].

In his study published in Al-Misbar entitled "The Sammāniyya in Sudan and the Question of Identity,"

187- Ibid.
188- Gabriel. R. Wurburg. Historical Discord in Nile Valley. Hurst & Company, London, 1992, p- 10.
189- Amani. Muhammad. The Sammāniyya . Op.cit. 126.

the researcher Walid al-Ṭayyib Muḥammad argues that, from among the widely distributed Sammāniyya centers, Imam al-Mahdi emerged as a religious and national figure, embodying both spiritual authority and anti-colonial leadership: "Around these scholarly and religious centers, villages and towns emerged, commercial activity expanded, and social mobility intensified. Over time, the masīd became strongholds of social engagement and national resistance, particularly during periods of foreign occupation. The Sammāniyya order played a well-documented role in anti-colonial resistance, most notably through Muḥammad Aḥmad al-Mahdī (1844–1885), who emerged from within its religious institutions—an illustration of the close intertwining of religious and national dimensions in the formation of the Sammāniyya's social identity"[190].

In his ideological use of religion, Mohammad Aḥmad in search for unification abolished all Ṣūfī turuq and the use of schools of jurisprudence which were platforms for socio- economic cleavages. The ideological use of religion necessitates a reinterpretation of Islāmic texts to fit the objective conditions. For this reason, abolition of existing interpretation was a necessity[191].

Mohammad Aḥmad (the Mahdi) married Al-Nai'ma the daughter of Al-Qurashi wad Al-Zain who gave birth to Ali Al-Mahdi. This centre, as mentioned before, ap-

190- Walid Muhammad Al-Tayyib. *Al-Tariqa Al-Sammaniyya fi Asudan wa Su'al al-Hawiyya. Al-Misbar*. https://almesbar.online/product/%D8%A7%D9%84%D8%B7%D8%B1%D9%8A%D9%82%D8%A9

191-Ibid: 174-75

proved the Mahdism of Muhammad Aḥmad. This approval could be for two reasons: the first one is that in the tradition of the centre there was expectation of the Mahdi as a continuation of the Sammāniyya tradition. The second reason is the dispute between Al-Qurashi wad Al-Zain and Muhammad Sharif Nur Al-Daim before the claim of Mohammad Aḥmad to the Mahdiship. It is said that when Muhammad Aḥmad untended to leave Al-Qurashi wad Al-Zain after finishing study, Al-Qurashi told him that:

> We have something for you with us. It is your Mahdiship; it will not appear until my shrine is rebuilt again[192].

192- Ibid:175

Chapter Six

Aḥmad al-Ṭayyib's Major Teachings

In this chapter of the book, we examine a set of core concepts and issues in Islamic Ṣūfīsm as articulated by Sheikh Aḥmad al-Ṭayyib al-Bashīr in his work al-Nafas al-Raḥmānī fī al-Ṭawr al-Insānī. These themes are presented here in a concise form, not with the aim of exhaustive analysis, but rather to serve as indicative evidence of the features of the reformist and renewal-oriented project undertaken by the Sheikh—one that represented a significant expression of the dynamism of Sudanese Ṣūfīsm in the late Funj period and the early Turkish era.

Al-Basmala

In the introduction to the book, the author devotes substantial space to discussing the *basmala* (*bism Allāh al-Raḥmān al-Raḥīm*), exploring its spiritual and epistemological dimensions and its significance within the path of Ṣūfī spiritual discipline. Here, we limit ourselves to presenting one aspect of his reflections on this topic, insofar as it serves the aims of the study and highlights his methodological approach to understanding and reading the Islamic intellectual tradition.

In Ṣūfī metaphysics, the emergence of the cosmos is understood through the formula of the *Basmala—bism Allāh al-Raḥmān al-Raḥīm* ("In the name of God, the Most Gracious, the Most Merciful"). Creation is thus conceived as coming into being through the Divine Name, specifically through Allāh as *al-Raḥmān* and *al-Raḥīm*. In this perspective, the realm manifests through the Arabic letter ***bā*** ʾ (ب), the first letter of the *Basmala*. The point beneath the letter *bā* ʾ symbolizes the differentiation of devotional acts from the Divine Essence, marking the transition from pure transcendence to relational manifestation. The letter *bā* ʾ accompanies all created beings and signifies the station of *jam* ʿ (totality) and *wujūd* (existence), indicating that all entities come into being and appear through it.

The second letter of the *Basmala*, ***seen*** (س), represents the moment of transition whereby the cosmos passes from nonexistence into presence. This movement toward outward manifestation is completed by the letter ***meem*** (م), the third letter, which signifies the stabilization of existence within the realm of articulated forms. In the symbolic science of letters, *mīm* is regarded as the sign of existential realization.

The point of the letter *bā* ʾ encompasses the totality of existence. Within *bā* ʾ itself, three dimensions are discerned: its written form, its point, and its vocalization (*ḥaraka*). These correspond to three ontological realms. The form of *bā* ʾ pertains to the angelic realm, the point corresponds to the realm of divine necessity (*ʿālam al-wujūb*), and the vocalization signifies the

realm of material substances.

Within the *Basmala*, the Divine Name *al-Raḥmān* occupies the station of unity. This station is described as one of incomprehensibility, wherein true knowledge lies in recognizing the impossibility of fully knowing God. In Ṣūfī epistemology, this recognition constitutes one of the highest spiritual stations, as it reflects the authentic realization of servanthood.

The Name *al-Raḥīm*, by contrast, is associated with the prophetic reality of Muḥammad ﷺ. The perfection of existence is understood to depend upon him, and with the completion of the *Basmala* through *al-Raḥīm*, the process of creation reaches its fulfillment.

Sheikh Aḥmad al-Ṭayyib al-Bashīr opens his philosophical reflections in *al-Ḥikam* with an exposition of the *Basmala*. In the introduction, he writes that saying "In the name of Allāh" signifies, for the spiritual aspirant (*murīd*), the station of being with God—a state characteristic of the gnostics (*ʿārifūn*). The letter *bāʾ* within "*bism*" conceals the secret of divine power and the mystery through which the realities of existence are established, extending from the Throne (*ʿarsh*) to the earth (*farsh*). Thus, when one invokes "In the name of Allāh, the Most Gracious, the Most Merciful," one invokes Divine attributes through which God manifests as *Raḥmān* in this world and *Raḥīm* in the Hereafter. Accordingly, the verse "Praise be to Allāh, Lord of the worlds" corresponds to *al-Raḥmān*, while "the worlds" (*al-ʿālamīn*) stand in correspondence with the mani-

fested domain governed by divine mercy[193].

Among the issues of Ṣūfī gnosis addressed by Sheikh Aḥmad al-Ṭayyib al-Bashīr, particular attention is given to the question of inspirational knowledge (al-maʿrifa al-ilhāmiyya). He examines its dimensions and clarifies its position within the epistemological framework of Ṣūfī knowledge and the path of spiritual realization, the inspirational knowledge of God (*al-maʿrifa al-ilhāmiyya*) is understood to originate directly from God and to constitute the foundation of *ʿulūm laduniyya* (divinely bestowed knowledge). This is evidenced by the Qurʾānic verse, (had taught him from Us a [certain] knowledge) . and with the evidence of the verse: (He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good) " (Qurʾān 2:269). In Ṣūfī interpretation, wisdom signifies an inward witnessing: that one perceives with the heart, is present with the inner secret, and tastes with the spirit the truth that there is no real agent in existence other than God. The meaning of "there is no god but God" thus unfolds as "there is no existence except God." When this meaning permeates the whole being of the seeker, one comes to witness that there is no true life in existence except God alone.

When the lights of pre-eternity overwhelm the seeker in a vision transcending spatial location, modality, and causality, the realization dawns that no existent truly exists but God Most High. In this context, Sheikh

193- Abdal-Qadir Mahmoud. *al-Fikr al-Ṣūfī fi al-Sudan,* p- 75

al-Ṭayyib leads the reader gradually from the station of *waḥdat al-shuhūd* (unity of witnessing) to that of *waḥdat al-wujūd* (unity of being), thereby aligning his intellectual and spiritual lineage with the school of Ibn ʿArabī. Within this framework, the testimony "There is no god but God" is transformed into the metaphysical affirmation "There is no existent but God."[194]

In clarifying his understanding of inspirational knowledge, Sheikh al-Ṭayyib divides it into two categories: acquired (*kasbiyya*) and bestowal (*wahbiyya*). Acquired inspirational knowledge is attained by the saint through persistent remembrance of God, until divine mercy descends upon the heart. Bestowed inspirational knowledge, by contrast, consists of sudden insights that assail the heart directly from the divine presence without any apparent cause; this, he maintains, is a pure act of divine grace, as God bestows His favor upon whom He wills, and God is the Possessor of immense bounty. He supports this distinction with the Qurʾānic verse, "Each We supply—these and those—from the gift of your Lord" (Qurʾān 17:20), understanding *supply* (*imdād*) as corresponding to the acquired form, and *gift* (*ʿaṭāʾ*) to the bestowal form.

From here, Sheikh al-Ṭayyib advances toward his philosophical articulation of the doctrine of the Muḥammadan Reality (*al-ḥaqīqa al-muḥammadiyya*), a concept widely discussed across both Sunnī and non-Sunnī traditions. Notably, he initially situates himself within

194- Abdal-Qadir Mahmoud. *al-Fikr al-Ṣūfī fi al-Sudan,* op.cit p- 77

the Sunnī trajectory associated with al-Ghazālī and, through him, with the legacy of ʿAbd al-Qādir al-Jīlānī—whose Qādirī tradition in Sudan represents a major wellspring of Ṣūfī thought. He subsequently extends this trajectory through the metaphysical school of Ibn ʿArabī, under whose banner he articulates a renewed and expansive Ṣūfī vision.

Backing to recognize his (Aḥmad al- Tayyib) opinion on the reality of the divine knowledge, we find out that he divided the divine knowledge into two sections: Acquired *kasbiyya*, and gifted *wahbiyya*. As for the acquired it comes to the *Wali* through remembrance of Allāh *tala,* till the winds of mercy blowing on him (the *Wali*). Whereas, the gifted divine knowledge is thoughts *khawatiyer* attack upon the heart from the Divine Presence, without a cause, for it is the bounty of Allāh, and Allāh grants His bounty to whom He wishes, Allāh *tala* Says: (*To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted*). However, the help *madad* is for the acquired, while the granting gift *al-ataa* is for the gifted.

Aḥmad al-Ṭayyib's Classification of the Ranks of Divine Knowledge

Sheikh Aḥmad al-Ṭayyib divides the ranks of those who possess knowledge of divine unity (*maʿrifa tawḥīdiyya*) into three levels:

1. The Comprehensive (General) Level

2. The Detailed Level

3. The Inspirational (Ilhāmī) Level

The people of each level vary among themselves according to what the All-Knowing Bestower has granted them. God has favored some over others in degrees of knowledge, just as the levels of religion are themselves divided into three categories:

- Islam
- Iman (Faith)
- Ihsan (Spiritual Excellence)

Likewise, the divine statement *"There is no god but God"* (*lā ilāha illā Allāh*) carries three distinct meanings, each corresponding to one of these levels. Each meaning is appropriate to its people and serves to save them from unbelief and misguidance:

- General knowledge of God corresponds to the people of Islam.
- Detailed knowledge of God corresponds to the people of Iman.
- Inspirational knowledge of God corresponds to the people of Ihsan.

1. The People of General Knowledge

Those who possess general knowledge of God constitute the overwhelming majority of the Muslim community. Sheikh Aḥmad al-Ṭayyib supports this position by citing the Prophetic tradition indicating that the Prophet's community is largely destined for Paradise. He explains that the inner meaning of this hadith cannot be fully understood except through recognition of the people of general knowledge.

Accordingly, a rational person refrains from declaring such people unbelievers or harboring ill suspicion toward them. This view is affirmed by the author of *Yāqūtat al-Tawḥīd*, who states that a number of leading scholars openly affirmed that sound imitation (taqlīd) is sufficient for salvation. Among those who held this position were Imām Abū Manṣūr al-Māturīdī and other eminent Sunni authorities.

For the people of this level, when one says *lā ilāha illā Allāh*, he is truthful and sincere in affirming that there is no lord other than God.

2. The People of Detailed Knowledge

The people of detailed knowledge are those upon whom the discipline of Sunni theological reasoning (*ʿilm al-kalām*) is founded. Their knowledge centers on declaring God transcendent in His Essence, Attributes, and Actions.

For them, the meaning of *lā ilāha illā Allāh* is that everything besides God is dependent and in need, while God alone is absolutely independent and self-sufficient.

3. The People of Inspirational Knowledge

The people of inspirational knowledge represent the foundation of the *ladunnī* (divinely bestowed) sciences. For them, the meaning of *lā ilāha illā Allāh* is realized through direct inner witnessing:

- witnessing with the heart,
- presence through the inner secret,
- and tasting with the soul ,

that there is no true actor in existence except God.

When the lights of pre-eternity overwhelm the servant in a vision of divine transcendence—beyond place, modality, and causation—he witnesses that there is no real existence but God[195].

Acquired and Bestowed Knowledge

Knowledge of God, according to Sheikh Aḥmad al-Ṭayyib, is of two kinds:

1. Acquired (*Kasbī*): attained by the saint through persistent remembrance of God, until divine mercy descends upon him.

2. Bestowed (*Wahbī*): sudden inspirations

195- Ahmad al-Tayyib Al-Bashir. *Kitab al-Hikam, al-Musama al-Nafs al-Rahmani fi al-Toor al-Insani,* Cairo- Third Edition 2000, p- 31.

that enter the heart directly from the Divine Presence without any apparent cause.

This is purely God's favor, which He grants to whom He wills, as stated in the Qur'an:

"We supply both these and those from the bounty of your Lord, and the bounty of your Lord is not restricted."

Spiritual support accompanies acquired knowledge, while pure gift characterizes bestowed knowledge.

Thus, the people of inspirational knowledge say to those veiled from this realization:

"When was He absent such that one must infer Him? And when was He distant such that traces must lead to Him?"

This accords with the divine statement:

"God created you and what you do," meaning that He is the true agent behind all actions.

The Obligatory Categories of Divine Knowledge

Sheikh Aḥmad al-Ṭayyib further states that faith in God depends upon knowledge of three necessary categories:

1. Knowledge of what is necessary (*wājib*) for God,
2. Knowledge of what is impossible (*mustaḥīl*) for God,

3. Knowledge of what is possible (*jāʾiz*) for God.

The necessary attributes are twenty, and the total doctrinal principles amount to forty-one creedal tenets, transmitted from the leading authorities of Ahl al-Sunna[196].

The concept of *tawḥīd* occupies a central place in the thought of Aḥmad al-Ṭayyib. And he devotes careful attention to the question of the Oneness of God, examining it not only as a doctrinal principle but also as a lived spiritual reality within the Ṣūfī path. In Ṣūfīsm, however, *Tawhīd* has, at times, been expressed as 'God is the only Reality which is absolute and present everywhere. In Ṣūfīsm, there are degrees of *tawhīd* which can be experienced through various levels of *marifah* (gnosis). Thus *tawhīd* expressed as *la ilaha illallah* (there is no God but Allah) is the *tawhīd*of the ordinary, whereas the *tawhīd* of the elect is *la mawjudaillallah* (there is nothing but Allah). This means that whatever we see does not have any significance, for it does not exist in reality. It is only relatively real, what does exist in reality is only God.

Ṣūfīs posited that the basic understanding of *Tawhīd* as oneness of God is accepted by all Muslims. However, higher senses could only be experienced by the particular teaching of Ṣūfī Islam.

For Ṣūfīs, *tawhīd* in the highest sense is to have the perception of the One Being through mystical experi-

196- Ibid: p-33.

ence. It is the highest experience of the unity of God, where one loses his own identity and becomes one with the One Being.

This doctrine that focuses on unity and the idea that God and His creation are One has been called *Wahadat al-Wujūd* (Unity of being). This philosophical doctrine is highly complex and controversial -controversial because it would seem to imply that God is both one and many. Some orthodox non-Ṣūfī interpreters surmise that *Waḥadat al-Wujūd* denies the sovereign will of God and tends toward pantheism (all essencesand manifestations are divine).

They either out rightly reject the doctrine as heresy, or else dismiss it as misleading. But from a Ṣūfī perspective, the concept of *Wahadat al-Wujūd* is thought to be more or less synonymous with the highest expression of *tawhīd* or the union, which is only attainable by those who have achieved a lasting state of spiritual annihilation or *fana*.

Ṣūfīs seek to explicitly associate themselves with God-not to become Gods, but to completely unite their individual consciousness and identity with God, whose existence is both transcendent and immanent and therefore pervasive and manifest throughout all creation.

The Creator, in the Ṣūfī view, is not removed from creation; it is just that there is one presence everywhere, which expresses itself as diversity within the unity. For Ṣūfīs, God is both immanent and transcendent. He is inward as well as outward. The inward rank is absolute

transcendence (*tanzih*) where he is divine, unknown and unseen (*ghayab*).

His immanence (*tashbih*) is predicated of him in the stage of His manifestation. Thus He is both *ghayab* (unseen) and *hazir* (present). The immanence of God is manifested in his love for mankind. God is near us, present with us, active on earth and involved in our world. God's transcendence refers to his distance, his separation from all else. God is not just quantitatively greater than us, but qualitatively different in his greatness. He is transcendent, infinitely above or beyond us. For most of the Ṣūfīs, God's immanence and his transcendence worked together. He was to be loved and experienced yet the veil of transcendence was unbreachable[197].

Sheikh Aḥmad al-Tayyib sees *tawhīd* of two kinds: general and elect *tawhīd*. The general is the tawhīd of the common people, and it is for the rank of the people of iman. As for the special tawhīd, it is for the rank of the people of *ihsan*. To him the difference between the two, the common people *tawhīd* it is through the effect we go to seek the proof of the affected. Whereas the tawhīd of the elect it is through the affected we seek the proof of the effect. The former necessities the negation of the hidden shirk, while the latter necessities the ne-

197-Sajid Farid Shapoo. THE UNDERSTANDING OF TAWHĪD IN THE ṢŪFĪ CLASSICAL PERIOD Jurnal Qalbu5.9(Jun 2018): 214-240. p7. Available athttps://www.researchgate.net/profile/Sajid_Shapoo/publication/326272147_The_Understanding_of_Tawhid_in_Ṣūfī _Classical_Period/links/5b4390c60f7e9bb59b1afa34/The-Understanding-of-Tawhid-in-Ṣūfī-Classical-Period.pdf? origin=publication_detail

gation of the clear *shirk*.

To him, the elect *tawhīd* is of three rank: the low for the common *awaliyya*, the middle for the elect of the *awaliyya*, and the high for the elect of the elect of *awaliyya*.

Among the major issues addressed by Sheikh Aḥmad al-Ṭayyib in the aforementioned work is the question of existence, one of the most complex problems to have engaged philosophers and leading Ṣūfī s alike. He approaches this issue within a framework that brings together rational inquiry and experiential, gnostic insight.

Ṣūfī cosmology (Arabic: الكوزمولوجيـة الصوفيـة) is a Ṣūfī approach to cosmology which discusses the creation of man and the universe, which according to mystics are the fundamental grounds upon which Islamic religious universe is based. According to Ṣūfī cosmology, God's reason for the creation of this cosmos and humankind is the "manifestation" and "recognition" of Himself as it is stated in Hadith Qudsi – "I was a hidden Treasure; I desired to be recognized so I created the creature"[198]

Allah is present. The existence of Allah is by means of His Essence (*Zât*), not by means of His Attribute of Existence. But other beings are not the case, they are existed by means of their beings attribute. It is one of the characteristics of Almighty God that He exists by His Own Essence and has not need of being attribute.

198-https://en.wikipedia.org/wiki/Ṣūfī _cosmology

Everything which are seen and known are limited, that is, registered, conditional and bounded. It is below the simplicity of absoluteness. Almighty God is exempted from all limiting. Therefore, you must look Him beyond the areas of images and information. This issue is beyond the perception of mind. Because mind accepts that it is impossible to investigate beyond the seen and known.

Almighty God is for the simplicity of His absoluteness. Any restrictions and bonds can not find way to Him. But if His manifestations reflect on the mirror of universe, He could be seen and known. Because His manifestations would be reflected on the mirror of universe so that they would be considered as the authority of universe which could be seen and knowable. Some people are satisfied with these seen and known reflections of God's manifestations. But on contrary to these people some aim at a higher target. God likes the people who have the highest goals at the knowing Him.[199]

In the course of his discussion of existence, the Sheikh also engages with the doctrines of the Unity of Being (*waḥdat al-wujūd*) and the Unity of Witnessing (*waḥdat al-shuhūd*), examining their meanings and implications within the broader metaphysical and spiritual framework of his thought. According to the Ṣūfīs there is only one existence which exists spontaneously. This is the presence of the Almighty God. The presence of

199-http://www.scienceandṢūfism .com/The%20Existence%20in%20Ṣūfism .htm

God is eternal and does not accept any increase, division, change and renewal. God manifests in the individuals not concerning His Essence, but concerning His Attributes and Acts. All animate and inanimate elements in universe can remain standing only by the existence of God.

The main purpose of creation is according to a hadith about God: " I was a Hidden Treasure, I wanted to be known." This expression denotes that all the things and the universe are the manifestations of God.

Where was the universe created and where is placed in? Ṣūfīs say that the existence is unique and God is the real and absolute existence. Universe is a shadow of His names and attributes and acts. The shadow can not confine the original and so a space problem does not arise.

The companious of the Prophet (sav) asked him " What was in the place of universe before creating of universe?" Hz. Prophet (sav) replied this question as "God had, nothing else."

The main features of unity of existence are the followings:

• What exists is only God.

• What we see around us are the shadow of the names and attributes of God,

• These shadows are imaginary and have no real presence, so there exists in realty only God,

According to the ideas of unity of existence, the existence arises of the following five orders, outside of the presence order of God:

- Unification (other names: truth of Muhammad (sav), first manifest, gathered knowledge)
- Unity (second manifest, detailed knowledge)
- Realm of Spirits
- Realm of Forms
- Realm of Matters

The first two of these orders belong to the divine realm and the other three orders belong to the created realm. But the last three realms are imaginary and have no real existence. The first two orders are the names and the attributes of God. They are in the forms of the essence of God and so there is only one real existence which is the essence of God.

According to Ṣūfī Ahmed Sirhindi Imam Rabbani, Ṣūfīs perceive the Being in different ways during their spiritual journey. This perception is basically of two types. The first is Unity of Existence, the second is the Unity of Witness. In the unity of existence Ṣūfīs know and believe that the existence is unique. But in the unity of Witness, Ṣūfīs see the existence of God and do not deny that there are other beings. Or they see the realm as shadow. Everything is not God, but everything is from God.

Imam Rabbani thinks that these two orders are required states of spiritual journey. But there is a higher order than these two orders which is called "Servanthood". In this order Ṣūfīs see God and creatures as different from each other.

The main differences between the unity of existence and the unity of Witness are the followings:

• The unity of existence depends on the unity of origin and shadow and so has the property of sameness. But the unity of witness sees the shadow different from the origin. So it has the property of difference.

• According to the unity of existence the realty of the objects are the divine names and the attributes. According to the unity of witness the reality of objects is the absence which are the opposite of the divine names and the attributes. The shadows of names and attributes reflect on the mirror of absence and so becomes realm. For example, the shadow of power reflects on the mirror of weakness and so is formed the powerfulness of cosmos.

According to the unity of existence, the true viewpoint to understand the existence is to perceive the existence as an unity. But according to the unity of witness the level of unity of witness in perceiving the existence is higher than the unity of existence. But it is not the end point. The level of Servanthood is the highest level to see God and creatures separately.

There are some incorrect interpretations about the uni-

ty of existence. We try to answer some of them in the following.

Ibn Arabi and Imam Rabani are of the most important Ṣūfīs in Islamic mysticism. Both have reached the highest rank surpassing all the stages of spiritualty. Therefore, we do not think that the difference between them is a lack of order in the unity of existence. How can we say that the spiritual level of the unity of witness is higher than the spiritual level of the unity of existence? Both of them have reached the highest rank in spiritualty.

In our opinion the differences in both doctrines are verbal controversies which have come about because of ambiguous language. If we leave all the metaphors and similes used for the expression of ideas aside, the apparently opposite views of two Ṣūfīs will agree.

Some people criticizes the unity of existence because of the idea that God and the universe are identical. But this criticism is not true. Because in unity of existence it is not claimed that God and the universe are identical. Ibn Arabi expresses in his famous book "*Fütûhât-I Mekkiyya*" the followings:

> *"Everything except Allah characterized by existence is a special relationship. The subject of the divine will is to manifest in a particular place of manifestation. This is a relationship. While the outer appearance continues to be attributed with existence, the place of manifestation continues to be at-*

tributed with absence. When the manifestation occurs, the place of manifestation gives an authority to his realty. So from these realties emerge the substances in the universe."

According to this explanation every being outside of God are not realties, they are relations. They are not the same with the existence of God. The property of relation causes the misunderstanding of the unity of existence.

In the same book Ibn Arabi explains that:

"*The reason of the existence of creatures and the created knowledge is to be attained the order of existence af knowledge in perfection. It is not because of providing God to attain at perfection. God is perfect in His Own Essence. It does not depend on the existence of realm and the created knowledge. God can not be known, but the creatures can know only themselves.*

The realm of creatures occurred according to all existence authorities in the image of God. It has the authority of absence, although it is being. Everything except God is null and void. Null and void are absence."

After these explanations, how can we claim that God and universe are identical? Actually there is one absolut truth. The difference is because of

the interpretations and words used by both Islamic Scholars on their discovery of the truth. The absolute truth is unique and this truth existed in the knowledge of Allah. This truth can not be changed in any way. Ṣūfīs observe this absolute truth through their discoveries. To explain their discoveries, they use some words and technical terms which can differ over time. So the expression of the absolute truth can not be fully and perfectly translated. Just as we have stated above, the words "relation" and "same" have no the same meaning.

We like both Ṣūfīs, ibn Arabi and Imam Rabbani with all our hearts. What they wrote, we consider them as a guiding path to Ṣūfīsm. We wish to share that Almighty God grants to all friends the intercessions of both Ṣūfīs.

Hopefully tomorrow in afterlife we would be side by side with them in heaven and continue to benefit from their knowledge.[200]

The understanding of Sheikh Aḥmad al-Ṭayyib regarding existence is known through his realized state and his firm footing in the path of spiritual realization. He says: *"All existence is darkness. Whoever beholds existence and does not witness the oneness of His Existence has indeed associated a partner with Him."*

By this he points to the fact that all created existence

200-http://www.science and Ṣūfīsm .com/The%20Existence%20in%20Ṣūfīsm .htm

(*al-wujūd al-kawnī*) is nothing but other-than-God, an existence that is borrowed, fleeting, and devoid of independence. His description of existence as "darkness" signifies its lack of intrinsic reality, for darkness has no essence of its own; it is known only by the absence of light. Likewise, created existence neither subsists by itself nor relies upon itself; rather, it is sheer nonexistence in all its states—past, present, and future—were it not for the subsistence bestowed upon it by the Real Existence (*al-Wujūd al-Ḥaqq*).

Thus, whoever witnesses created being while veiled from the unity of the Divine Being has fallen into subtle association (*al-shirk al-khafī*), for he has affirmed reality for what possesses no reality in itself. True witnessing is not the negation of creation, but the effacement of its claim to independent existence, until nothing is seen but God before it, with it, and after it.

In this meaning spoke our master Abū Madyan—may God sanctify his secret and cause benefit through his knowledge—when he said:

أنا وجودي بوجده
ايش غير الله موجود
دلني على ذلك شهوده
ايش غير الله مشهود

Ana wijudi bi Wijudah
Ish ghir Allāh maujood
Dalani ala zalik shuhoodih
Ish ghir Allāh mashood

*****

My very existence is through His Being—

what exists other than God?

His witnessing has guided me to this truth—

what is witnessed other than God?

It is the Theophany *tajali* of the Real *al-haq* that enlighten the existence that denotes the enlightening of this temporary world, the manifestation of the Real into it'. My master Ibn Ata Allāh may Allāh grants him mercy says:" The whole universe is darkness, it is enlighten by the manifestation of the Real into it, through His names, attributes and deeds, if not, it gets darken"[201].

Ahmad al-Tayyib, following in the footsteps of earlier gnostic masters such as al-Ghazali, Ibn 'Ata Allah, and Ibn 'Ajiba, did not deny the possible existence (*al-wujūd al-mumkin*) as mere negation. However, he affirmed it only in the state of differentiation, not in the primary differentiation which is merely a form of deficiency. He denied the existence of the self in the state of divine presence, for one who truly witnesses God is absent from creation, and one who attends to creation is absent from God.

As he explains, just as the wealthy person is self-sufficient and thus detached from the ordinary, so too does the one who reaches the state of divine presence anni-

201- Abdulgalil. Salih. *Ashaykh Ahmad Al-Tayyib Al-Bashir Mujadid Atasawwuf fi Asudan*. Khartoum – Dar Azza for publication, 2020, p 154.

hilate the perception of the self (*fanā' al-nafs*) and even the perception of the very act of annihilation. Only a single, consuming existence remains. To perceive one's self at that moment would imply duality, and duality contradicts divine unity (*tawḥīd*). Anything that contradicts unity is tantamount to shirk (associating partners with God). Therefore, the one who witnesses existence with the eye of insight affirms only the One, the Living, the Self-Subsisting (al-*Ḥayy al-Qayyūm*).

The existence of others (*'ālam al-aghiyār*) bears no real proportion to the existence of the One Almighty. Their perceived reality is merely an approximation, like a shadow. Ahmad al-Tayyib explains this concept as follows:

"If you wish to bring this closer to your mind, consider whether that which you perceive exists by itself. If you ascertain your own existence, then examine whether it truly exists relative to God's existence. If the shadow is nothing compared to your existence, and your existence is nothing compared to God's existence, then you too are nothing relative to the Highest God."

He further emphasizes this truth poetically:

"O soul, do not claim the face of existence for yourself, for existence belongs to the One King. If you claim existence, you are in shirk; for existence is His, not yours."

Ahmad al-Tayyib also identifies the reason for being veiled from witnessing true existence by illusory exis-

tence as the veil (*ḥijāb*). In his Forty-Third Wisdom, he states:

"Nothing veils you from the Truth except the intensity of His compulsion upon you; if He witnesses you near His essence, it necessitates your annihilation in His essence."

He classifies only two veils of this nature:

1. The Veil of Compulsion (*ḥijāb al-qahr*)

2. The Veil of Proximity (*ḥijāb al-qurb*)

These two veils explain why the seeker may experience the concealment of God despite intense divine proximity: the closer one is to God, the more the self is annihilated, and the more one perceives the world as nonexistent in comparison to the One True Existence.

As for his view to the Path as *Sharīʿa* and *Ḥaqīqa* Sheikh Aḥmad al-Ṭayyib affirms the inseparable relationship between Sharīʿa (sacred law) and Ḥaqīqa (spiritual reality), stating:

> "Know—O you who contemplate with the luminous intellect grounded in divine knowledge and the gnostic secret—that *Ḥaqīqa* is witnessing, while Sharīʿa is spiritual striving. Both are testified to by the Qurʾān and the Sunna."

He explains, however, that the evidences of Ḥaqīqa in the Qurʾān and the Prophetic Sunna are comparatively few, because they are intended for the elect among the elect of God's servants. God, exalted is He, educates His Beloved through the reality of witnessing when He says:

> *"You did not throw when you threw, but God threw"* and He says to the Companions: *"You did not kill them, but God killed them."*

Through this, God negates the attribution of independent action to created beings and affirms the act as belonging to Him alone, without ambiguity.

Similarly, in the verse:

"Have they not seen that We drive water to barren land..." the outward appearance suggests that cultivation is achieved by human labor, yet in reality it is God who brings it forth[202]

With regard to Sharīʿa, Ṭarīqa, and Ḥaqīqa, Sheikh Aḥmad al-Ṭayyib consistently underscores the necessity of observing the three together, maintaining that they are inseparable dimensions of the religious path. In this context, he cites the Prophetic saying: *"Sharīʿa is my speech, Ṭarīqa is my actions, and Ḥaqīqa is my state."* He then explicates this tradition by delineating the respective etiquettes (*ādāb*) of each level.

202- See: Aḥmad al-Ṭayyib, al-Ḥikam, op- cit. p. 156

The etiquette of Sharīʿa lies in strict compliance with divine commands and in abstention from prohibitions. The etiquette of Ṭarīqa consists in discerning what pertains to the servant and what pertains to God, thereby regulating intention, effort, and reliance. The etiquette of Ḥaqīqa, in turn, consists in witnessing all divine bestowals as belonging exclusively to God, without attributing them to one's own agency or merit.

Sheikh Aḥmad al-Ṭayyib further maintains that guidance and instruction are required at each of these levels, for Sharīʿa, Ṭarīqa, and Ḥaqīqa are not only mutually interdependent but also hierarchically ordered, each possessing a specific due (*ḥaqq*) that must be fulfilled. Sharīʿa has a due that must be rendered, Ṭarīqa has a due that must be rendered, and Ḥaqīqa has a due that must be rendered.

Accordingly, guidance in Sharīʿa consists in clarifying what is legally obligatory upon the morally responsible individual (*al-mukallaf*) with respect to rulings and prescribed limits. Guidance in Ṭarīqa consists in disciplining the soul by identifying its inward maladies and prescribing appropriate remedies for the states and inclinations that arise within the inner self. Guidance in Ḥaqīqa consists in instructing the servant to disengage from attachment to his actions, states, attributes, and even to his own self, until he ceases to witness contingent and illusory existence and arrives at the witnessing of true existence.

At this stage, the servant becomes absent from the ef-

fects through witnessing the One who brings them into being. Yet if he witnesses the effects without being veiled from their Cause, he has attained the station described in Ṣūfī literature as the "meeting of the two seas" (*majmaʿ al-baḥrayn*), wherein outward differentiation and inward unity are harmonized[203].

In his book *al-Ḥikam*, Sheikh Ahmad al-Tayyib also addressed the question of Sharīʿa. However, before examining his own perspective on this significant issue, it is appropriate to first consider the views of other Ṣūfī scholars.-

Sharia for Ṣūfī Muslims is the base of their belief, laws and practice. *Haqiqa* is the essence, the fundamental truth that leads, through worship, devotion, and the love and fear of Allāh, to the knowledge and recognition of the Divine, (Allāh). It paves the way to harmonious living in this world and to eternal bliss in Paradise. Thus to describe Ṣūfīsm simply as mysticism and Ṣūfīs only as mystics is to deny both their base and their legitimacy. The *haqiqa* of the Ṣūfī Muslim cannot exist without the Qur'an and the *Sunna* (Prophetic traditions)[204]. The ṭarīqa's followers should uphold, through knowledge and action, all the commandments of the Law, al Hifni recalled al-Bakri's guidance in this respect, ac-

203- Ibid: p. 158.

204- http://islamicbooks7.com/products/The-Bequest-%3A-al%252dWasiyya-,by%3A-al%252dSheikh-Abd-al%252dMahmud-al%252dHafyan-of-Tabat.html

cording to which Ṣūfīsm without the *sharia* was atheism (*Al Haqiqa bedun sharia – zandaqa*)

AI-Malibari says that the path which leads to God consistsof three parts: *shari'a*, *ṭarīqa* and *haqiqa*. *Sharia* is likea boat, *ṭarīqa* the sea and *haqiqa* a great pearl of highestprice. *Sharï'a* is to accept the religion of the Creator and to act in accordance with His clear orders and prohibitions; *ṭarīqa* means to follow the safest way, like piety (*al-wara'*), and ascetic practice (*riyida*), while *haqiqa* is the arrivalof the traveller at his destination and his witnessing of thelight of theophany (*tajal1ï*). Whoever wants the pearl shouldride a boat, and plunge into the sea. *ṭarīqa* and , *haqiqa* without *shari'a* will not yield the desired result. The poet further says that one should embellish oneself with the practice of the *shari'a* to enlighten the heart and erase the darkness in order to soften the heart to accept the *ṭarīqa*[205].

Al-Bakri had begun, by bringing the Khalwatiya into full identification with the *sharia* (the canon law of Islām), leader of the "Baghdad school" of Ṣūfīsm. Al Bakri not only strongly urged his followers to follow in the footsteps of al Junei'd and his moderate "path of sobriety, seeking to reconcile the *sharia* with Ṣūfī truth (*Haqiqa*)," but he also showed increased interest in al

205- SRIMULYATI.ṢŪFĪSM ININDONESIA:ANANALYSISOFNAWAWïAL-BANTENI'SSALALIM AL-FUJ;ALA'. A ThesisSubmittedtotheFacultyofGraduatesStudiesandResearchinpartialfulfillmentof theRequirementsforthe degreeofMasterofArt. Institute ofIslamic Studies McGill University Montreal, P.Q. Canada September, 1992.p 73

Ghazali.[206].

Sheikh Aḥmad al-Ṭayyib says denoting to the injunctions of the *sharia* with *haqiqa*:"Know O the observer by the lightening mind in the Divine science, and the Gnostic secret, that the *haqiqa* is Witnessing, and *sharia* is striving *mujahda*, and of both the holy book and the *Sunnah* bear witness. But the *haqiqa* proofs in the book of Allāh, and the *Sunnah* of His prophet to this tie is quite a little bit few; that because it is for the elite of His elites servants, Allāh (s.w) says educating His beloved (Muhammad), by *haqiqa* and its own witnessing. (*You killed them not, but Allāh killed them. And you (Muhammad SAW) threw not when you did throw but Allāh threw.* Additionally, Says to His (prophet) companions) (*And you did not kill them, but it was Allāh who killed them)*, by this He - Allah - negates the act of criminology, and He has proven the action for Him without illusion. And He (sw) says *(Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?* I- Aḥmad al-Ṭayyib - said, and the outer *al-harath* (the crop cultivator) has driven it[207]

His discussion of the issue of Sharīʿa consequently led to an exploration of Ṭarīqa (the Ṣūfī path) and Ḥaqīqa

206- Gideon Weigert. SHEIKH MUSTAPHA KAMAL AL DIN AL BAKRI A ṢŪFĪ REFORMER IN EIGHTEENTH-CENTURY EGYPT. Available at http://www.academy.ac.il/SystemFiles/21083.pdf

207- Qamar al-Dawla Zein al-Abdeen. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p- 189.

(ultimate Reality). In this context, he articulated his own distinctive views, centering the discussion on defining and delineating three forms of adab (spiritual courtesy) for each of the three domains—Sharīʿa, Ṭarīqa, and Ḥaqīqa—respectively. In this context, he transmits a prophetic report in which the Prophet ﷺ is said to have declared: "The Sharīʿa is my utterance (*qawlī*), the ṭarīqa is my action (*fiʿlī*), and the ḥaqīqa is my spiritual state (*ḥālī*)." Sheikh Aḥmad al-Ṭayyib then proceeds to explicate this narration by affirming that each of these three dimensions possesses its own form of *adab* (spiritual and ethical propriety): Sharīʿa has its *adab*, ṭarīqa has its *adab*, and ḥaqīqa likewise has its *adab*.

To him, the guidance in *Sharia:* "is the adult recognition of what is obligatory in the limits *al-hodod* and rulings. "

While the guidance in *ṭarīqa*: "is the identification of the souls of what be of misery, and pointing out the cure, for what descends into the inner *batin"*.

While, the guidance at the level of ḥaqīqa is defined as the seeker's gradual disengagement from attachment to personal actions, spiritual states, attributes, and even the self itself, until one transcends illusory modes of witnessing existence and arrives at true existential witnessing. At this stage, the seeker becomes absent in the presence of the Real, perceiving effects through their true Agent. When effects are witnessed without veiling the Agent behind them, the seeker attains what the

tradition describes as “the confluence of the two seas,” that is, the meeting point of outward multiplicity and inward unity.

Sheikh Aḥmad al-Ṭayyib consistently affirms that the cosmic, ontological dimension of ḥaqīqa does not contradict the prescriptive demands of the Sharīʿa. He firmly rejects any exclusive reliance on cosmic or deterministic understandings of reality that would lead to the suspension (taʿṭīl) of legal and ethical obligation. Instead, he insists that the spiritually discerning person must maintain a dual vision: one eye fixed upon the Sharīʿa and the other upon ḥaqīqa, such that neither the law is negated nor the inner reality neglected.

In this regard, al-Ṭayyib cautions that if one witnesses actions, events, or states—whether joyful or sorrowful—and attributes them solely to God while simultaneously acting in contradiction to the prophetic law, one affirms divine unity only at the level of cosmic action while undermining it in practice. Conversely, if one attributes such events to other-than-God, one falls into associating partners with Him in His oneness, a condition likened by the Qurʾān to falling from the sky and being carried away by birds or scattered by the wind (Qurʾān 22:31). The spiritual aspirant is thus confronted with a critical question: at which station does one stand so as to transcend both deviations?[208]

Al-Ṭayyib answers that liberation from this predicament lies in establishing outward conduct upon striv-

208- See Ahmad Al-Tayyib Al. Bashir. *Kitab Al-Hikam*, op. cit- p. 157.

ing in obedience to divine commands and prohibitions, while inwardly maintaining direct witnessing of God through His grace. In this integration, the servant becomes purely devoted, neither veiled by actions nor neglectful of responsibility.

To support this synthesis, al-Ṭayyib invokes the Qurʾānic verse, "You alone we worship, and You alone we ask for help" (Qurʾān 1:5). From the perspective of Sharīʿa, actions must be attributed to human agents in order to sustain moral responsibility, legal obligation, promise, and threat. From the perspective of *ḥaqīqa*, however, there is no true actor but God. True realization requires joining these two modes of attribution, bearing witness to both presences (*ḥaḍratayn*) without collapsing one into the other.

In this balanced articulation, Sheikh Aḥmad al-Ṭayyib—may God sanctify his secret—follows the path of the righteous predecessors among the imams of the Ṣūfī path, who upheld both Sharīʿa and ḥaqīqa inwardly and outwardly. They neither articulated outward doctrines that contradicted inward realization, nor claimed inward truths while neglecting outward conformity. In this harmony lies the soundness of the Ṣūfī path and the integrity of its spiritual method.[209]

Sheikh Aḥmad al-Ṭayyib firmly maintains that cosmic, decreed reality (*al-ḥaqīqa al-qadariyya al-kawniyya*) does not stand in opposition to legal, prescriptive command

209- Ibid: 191

(*al-amr al-taklīfī al-tashrīʿī*). Rather, the two represent distinct yet complementary registers of divine governance. To claim absolute surrender to cosmic decree while neglecting legal obligation amounts to a functional suspension of the Sharīʿa and ultimately leads to determinism (*jabr*), which the Ṣūfī tradition consistently rejects.

Accordingly, the discerning believer is required to maintain a dual vision: one eye fixed upon the Sharīʿa and the other upon the Ḥaqīqa. This balanced posture safeguards the servant from two opposing deviations—on the one hand, negating divine agency by absolutizing human action, and on the other, negating human responsibility by dissolving moral accountability into divine decree.

In this context, Sheikh Aḥmad al-Ṭayyib states:

> "If you see or hear words or actions involving joy, sorrow, or anything else and say, 'This is from God,' you have affirmed divine oneness in action; yet you have, at the same time, violated the law of your Prophet, peace be upon him. If, however, you say, 'This is from other than God,' you have affirmed a partner alongside Him and committed association."

This statement encapsulates the epistemological and ethical tension inherent in reconciling divine causality with legal responsibility. To attribute events solely to God at the level of juridical evaluation collapses the normative order, whereas to attribute them independently to created agents at the level of ontological reality compromises divine unity.

Sheikh Aḥmad al-Ṭayyib resolves this tension by affirming differentiated perspectives: at the level of Ḥaqīqa, all acts are ascribed to God as their ultimate cause; at the level of Sharīʿa, acts are attributed to human agents insofar as moral accountability, command, and prohibition are concerned. Only by preserving this distinction can one avoid both hidden association (*shirk khafī*) and antinomian determinism.

He then reinforces this position by citing the divine warning: *"Whoever associates partners with God—it is as though he had fallen from the sky and the birds snatched him away, or the wind cast him into a far-off place."* (Qurʾān, al-Ḥajj 22:31)

Regarding prayer and peace upon the Prophet, Sheikh Aḥmad al-Ṭayyib states: *"And prayers and peace be upon His Prophet, from whom existence was brought forth in both its beginning and its end."* This formulation reflects a cosmological understanding of the Muḥammadan reality as the locus through which existence is manifested and ordered.

In explicating the meaning and virtues of prayer and peace upon the Prophet, Sheikh Aḥmad al-Ṭayyib distinguishes between its sources and modalities. Prayer (*ṣalāt*) from God signifies mercy conjoined with divine majesty, specifically directed toward the Prophet Muḥammad—upon him the most perfect prayer and complete peace. Prayer from the angels takes the form of seeking forgiveness (*istighfār*) on his behalf, while prayer from human beings consists of supplication, entreaty, and invocation.

As for the manner (*kayfiyya*) of performing prayers upon the Prophet, Sheikh Aḥmad al-Ṭayyib affirms that it admits of numerous forms and expressions, each valid within its proper context. In this regard, he recounts that he once asked his Sheikh, the gnostic of God and His Messenger, Sheikh Muḥammad al-Sammān—may God grant us continual benefit through his spiritual assistance (*madad*): "O my master, does prayer upon the Prophet, peace be upon him, require a Sheikh?"

The Sheikh replied in the affirmative. Sheikh Aḥmad al-Ṭayyib clarifies that this necessity pertains not to the attainment of reward (*thawāb*), for the bestowal of reward for prayer upon the Prophet is assured and undisputed, but rather to spiritual education (*tarbiya*) and advancement. That is, while the act itself is meritorious in all circumstances, guidance under a realized master refines its inward dimensions, cultivates presence, and facilitates spiritual elevation. This, he notes, is the sense in which he understood his Sheikh's response.[210].

Among the great gnostics, Sheikh Ahmad al-Tayyib engaged in a thoughtful discussion of the concept of the Perfect Man (al-Insān al-Kāmil), examining its meaning and spiritual implications. Although the phrase "the Perfect Man" (*al-insan al-kamil*) is to be found before Ibn 'Arabi, it is widely accepted that he was the first to use this phrase as a technical term. However, he used this phrase rather infrequently in his works.

210- Aḥmad al-Ṭayyib al-Bashir. *Kitab al-Hikam*, p- 37

For instance, it is used only once in the three important treatises of metaphysics edited by H. S. Nyberg. The phrase does not appear at all in the *Shajarat al-Koon*, although S. H. Nasr thinks that this treatise is specifically concerned with the idea of the Perfect Man.[211]

It goes without saying that the idea of the Perfect Man has been developed in a variety of ways in Islamic thought.

At its lowest level, Perfect Man indicates simply the highest type of human being, personified in the Prophet Muhammad, whose moral standards and behavior correspond with the Quranic notion of perfection.'

At its highest level; however, the essence of the idea relates, ontologically, to cosrnology, taking such forms as the First Intellect in philosophy or the "immut able ent it ies" (*a 'yh a/-thibitab*) in Ṣūfīsm.[212]

It may be observed that in the thought of ʿAbd al-Karīm al-Jīlī, love (*maḥabba*) develops into a practical and experiential discipline rather than remaining a purely speculative or philosophical concept. This orienta-

211-MASATAKA TAKESHIT. THE THEORY OF THE PERFECT MAN IN IBN 'ARABI'S FUSUS AL-HIKAM. https://www.jstage.jst.go.jp/article/orient1960/19/0/19_0_87/_pdf

212-Iskandr Arnel. THE CONCEPT OF THE PERFECT MAN IN THE THOUGHT OF IBN 'ARABI AND MUHAMMAD IQBAL: A COMPARATIVE STUDY. A Thesis Submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requiremeat for the degree of Mast er of Arts. Institute of Islamic Studies Faculty of Graduate Studies and Research McGill University Montreal May 1997. P10.

tion is articulated most clearly in his work *al-Nāmūs al-Aʿẓam*, where he exhorts the aspirant to sustained contemplative engagement with the Prophetic reality. He writes:

"I counsel you to persist in the contemplation of his form—peace be upon him—and his meaning, even if at the outset this requires deliberate effort and conscious recollection. Before long, your spirit will become harmonized with him, whereupon he will be made present to you directly. You will encounter him, converse with him, and address him, and he will respond to you. Through this, you will attain the rank of the Companions and be joined to them."

A closely parallel formulation appears in the teaching of our master al-Sayyān, who similarly emphasizes the transformative effects of sustained contemplative practice. He states:

"I counsel you, O my intimate purified muird, to persevere in the contemplation of his form and his meaning, even if this initially entails exertion. Soon your spirit will become intimately attuned to him, and the Prophet—peace be upon him—will be made present to you directly. You will encounter him, speak with him, question him, and address him, thereby attaining the rank of the Companions and being joined to them—not through temporal companionship, but through spiritual companionship."

This conception of prophetic proximity and spiritual companionship reaches a heightened expressive form

in the devotional writings of Aḥmad al-Ṭayyib, particularly in what he designates his "theological prayer" (*al-ṣalāt al-lāhūtiyya*). In this prayer, the Prophet is described through symbolic and sensory imagery that reflects a cosmological understanding of the Muḥammadan reality. Al-Ṭayyib invokes blessings upon "the divine reality of the Prophet (*lāhūt al-nabī*), whose form is light upon light," employing language that situates the Prophet as a mediating locus between divine transcendence and created existence.

Al-Ṭayyib's devotion intensifies further as he articulates a longing for annihilation (*iṣṭilām*) within the Muḥammadan reality, expressed as a desire for complete absorption in prophetic love and intimacy. This aspiration culminates in a prayer for spiritual companionship with the Prophet in both this world and the hereafter, adherence to his Sunna in life, fidelity to his community in death, and inclusion among those deserving of his intercession. The prayer concludes with an explicit address to the spirit of the Prophet, requesting that greetings and peace be conveyed to him.

From this perspective, it becomes evident that Ṣūfī engagement with prayer upon the Prophet (*ṣalāt ʿalā al-nabī*) is neither uniform nor merely formulaic. Rather, it constitutes a rich and differentiated devotional practice grounded in metaphysical, cosmological, and pedagogical assumptions. Aḥmad al-Ṭayyib explicitly theorizes this multiplicity when he states: "Know that every prayer possesses two ascending meanings: an Aḥmadī meaning and a Muḥammadī meaning." This

distinction reflects a layered understanding of prophetic reality, in which devotional practice operates simultaneously on the levels of divine manifestation and historical-prophetic mediation.

Moreover, Sheikh Aḥmad al-Ṭayyib articulated a distinctive perspective on the concept of the *perfect walī*. His treatment of this theme forms an integral part of the broader Ṣūfī doctrines he examines in his work *al-Nafas al-Raḥmānī fī Aṭwār al-Insān*, where he situates sainthood within a coherent spiritual and anthropological framework[213].

Sheikh Aḥmad al-Ṭayyib—may God be pleased with him—states that the degree of perfection attained by the *perfect walī* is directly proportional to the depth of his knowledge of God and His Messenger. He explains that the more the walī's knowledge of God increases, the more constant and uninterrupted his remembrance (*dhikr*) of Him becomes, to the point that forgetfulness is no longer possible. By contrast, as the walī's knowledge of the Messenger of God—peace be upon him—intensifies, he enters a state of bewilderment (*ḥayra*), and the effects of prophetic remembrance manifest powerfully upon him. This, Sheikh Aḥmad al-Ṭayyib explains, is due to the fact that the walī's knowledge of God corresponds to the measure of his love for God, whereas his knowledge of the Prophet unfolds from his knowledge of God in accordance with the Prophet's re-

213- See Abdulgalil. Salih. *Ashaykh Ahmad Al-Tayyib Al-Bashir Mujadid Atasawwuf fi Asudan,* op.cit- p. 164.

ceptivity and capacity within the divine presence. For this reason, the walī may be unable to maintain equilibrium under the overwhelming impact of prophetic remembrance, and its effects become visibly manifest upon him.

In this context, Sheikh Aḥmad al-Ṭayyib further speaks of what he terms the "glad tidings for the people of allusion" (*ahl al-ishāra*), relating to certain distinctive characteristics of the Prophet. He states that when a walī among the friends of God beholds the Prophet—peace be upon him—within a theophany (*tajallī*) of the divine theophanies, the Prophet appears adorned with a robe (*khilʿa*) of perfection. The Prophet then bestows this robe upon the walī as a charitable gift (*ṣadaqa*) and a present from himself. If the walī possesses sufficient spiritual strength and preparedness, he dons this robe immediately in this world; otherwise, it is preserved for him in the divine presence and bestowed upon him when his receptivity becomes adequate, whether in this life or in the hereafter.

Sheikh Aḥmad al-Ṭayyib adds that whoever receives this prophetic robe and wears it in this world will encounter it again in the hereafter. This bestowal is counted among the prophetic openings (*futūḥāt nabawiyya*). Moreover, when another walī witnesses this recipient in a state of theophany while he is adorned with the prophetic robe, that walī may, on behalf of the Prophet, confer the robe upon others as an act of prophetic delegation. In response to this act of giving, a more perfect robe descends from the Muḥammadan station (*al-ma-*

qām al-Muḥammadī) to the original walī as compensation for what he has offered on the Prophet's behalf.

Sheikh Muḥammad al-Sammān, the teacher of Sheikh Aḥmad al-Ṭayyib, emphasizes the centrality of love for the Prophet in devotional and spiritual life. In his invocations of *tawassul*, he describes the Prophet's love as permeating the heart, soul, body, and even the outer faculties, likening its presence to the relief experienced by one who drinks cold water after intense thirst. He further asserts that love for the Prophet—peace be upon him—is an individual obligation (*farḍ ʿayn*), citing the Qurʾānic verse, *"The Prophet is closer to the believers than their own selves"* (Q 33:6), and the Prophetic saying: *"None of you truly believes until I am more beloved to him than his father, his children, and all of humanity."*[214]

Al-Sammān further states that if one does not find this love within oneself, it is an indication of imperfection in faith. In such a case, the believer must turn to God in repentance, seek forgiveness for personal shortcomings, persist in the remembrance of the Prophet, observe proper etiquette (*adab*) toward him, adhere to his commands, and refrain from what he has prohibited.

When the realized seeker (*al-wāṣil*) attains this station, he becomes a *perfect human being* (*al-insān al-kāmil*) by virtue of his inheritance of the Muḥammadan reality. Through this inheritance, he comes to embody and comprehend the totality of Muḥammadan perfections

214- Ibid: p- 166.

(*al-kamālāt al-Muṣṭafawiyya*). In articulating this doctrine, Sheikh Aḥmad al-Ṭayyib explicitly aligns his understanding of sainthood and perfection with the theory of the Perfect Man as formulated by ʿAbd al-Karīm al-Jīlī within the broader metaphysical framework of the Ibn ʿArabī school[215].

Furthermore, Sheikh Aḥmad al-Ṭayyib articulated an original perspective on the Ṣūfī path and the process of spiritual wayfaring (*sulūk*). In this context, he introduced a symbolic method based on selected letters of the Arabic alphabet to denote the qualities and functions of the spiritual guide (*murshid*). This epistolary-symbolic approach represents a methodological innovation that was previously unfamiliar within Sudanese Ṣūfī doctrine and practice.

According to Sheikh Aḥmad al-Ṭayyib, travelling to God *(al-sayr ilā Allāh*) constitutes the progressive ascent through the ranks of intimacy (*maqāmāt al-qurb*) and the attainment of knowledge of God (*maʿrifat Allāh*). This journey is undertaken by the soul (*rūḥ*), not the corporeal form or ghost, and involves the traversal of spiritual veils, obstacles, and attachments. The process entails al-takhallī—the purification from vices—and *al-tajammul*—the adornment with intimacy, love, and divine presence. It is further realized through emulation of the Prophet's exemplary character (*makārim al-akhlāq*) and the noble qualities of the

215- Abd al-Qadir Mahmud. *Al-Fikr Asufi fi Asudan*, op.cit.

Shamāʾil al-Muṣṭafā, until the seeker (murīd) attains purification.

Among accomplished practitioners of this art, this journey is often metaphorically described as a temporal or extended travelling (*sayr al-zamān*). For the spiritual wayfarer (*sālik*), the guidance of a realized master (*murshid*) is indispensable, as the master ensures safety from spiritual hazards, demonstrates the necessity of equipping oneself with the "camel" (*al-rāḥila*) and "provisions" (*al-zaʿd*) for the journey, and instructs in the proper preparation of companions. Companions (ashab) are considered a prerequisite for the path in Ṣūfī pedagogy, for mutual support and spiritual protection is essential. Likewise, the seeker must metaphorically take up spiritual "weapons," since the path is fraught with hazards, and the spiritual adversary (al-ʿaduww) is both cunning and arrogant (*mukhāḍiʿ*).

To render these meanings intelligible, Sheikh Aḥmad al-Ṭayyib employs the metaphor of physical travelling, translating it into a symbolic or abstract framework of spiritual wayfaring. He explains that the essential aids (lawāzim) and supports (muʿawwināt) for this journey cannot be attained except through five symbolic letters (aḥruf), collectively referred to as khazazras (خززرس). These letters serve as esoteric markers for the core principles, disciplines, and spiritual capacities necessary for successful progress on the path to God.*Kha*: A knower, expert by Allāh *tala, khabir arif bi Allāh*.

✓ The first *zai*= Food which is piety *taqwa, za-*

duhu al-taqwa.

- ✓ The second *zai*= The *zamla (*lit. camel*)* which is the *hima,* that assists on the arrival, to the source of the bounty.
- ✓ The *ra* = The companions *refaq,* who are the assisted brothers on the path.
- ✓ And the *seen*= The weapon which the foe is terrorized with.

Whosoever travels with these five, to the presence of Allāh, attains the eternal happiness, and the everlasting bounty; for it is the source of the intimate *awaliyya* and *tamkeen*[216] witnessing, and *talween*[217].

To Al-Tayyib the mothers of the obstacles in Ṣūfī path are four:

1- the self

2-Ibliss

3- the *duniya*

4- following the lusts and appetites[218]

Meanwhile, Sheikh Aḥmad al-Ṭayyib—may Allah sanctify his secret—explains, in the context of elucidating his first ḥikma, that anyone who seeks to adhere to the ṭarīqa of the people of God must do so

216-See Abdulgalil. Salih. *Ashaykh Ahmad Al-Tayyib Al-Bashir Mujadid Atasawwuf fi Asudan,* op.cit- p. 168.

217-*Talween*: The ever changing condition of Mureed which is temporary is called Talween.

218- Qammar al-Dawla Zein al-Abdeen- *al-Hikam Al-Tayyibiyya,* op.cit- p- 194.

in accordance with its foundational principles as articulated by the Shuyūkh. He identifies four primary bases:

Hunger (al-jūʿ), as a means of disciplining the body and fostering detachment from worldly attachments.

Seclusion (al-khalwa), to cultivate inner focus and spiritual reflection.

Night vigil (al-qiyām bi-l-layl), for sustained remembrance and communion with God during the stillness of night.

Abstention from excessive speech (taqlīl al-kalām), to preserve the heart from distraction and the tongue from idle discourse.

In addition to these four, he emphasizes three further essential practices:

Constancy in remembrance (al-muḥāfaẓa ʿalā al-dhikr), maintaining the heart's continual awareness of God.

Reflection and contemplation (al-fikr), engaging the intellect in the comprehension of divine realities.

Sincerity (al-ikhlāṣ), ensuring that all acts of devotion are performed solely for God's pleasure.

Together, these seven principles constitute the core framework for spiritual progression along the path of the people of God, integrating discipline of the body, cultivation of the heart, and refinement of the soul.

As an actualized walī, Sheikh Aḥmad al-Ṭayyib articulates in his collection of aphorisms that the mothers or the foundamentals of spiritual wayfaring (al-sayr fī al-ṭaṣawwuf) are as follow:

Firs̱tly: The repentance:

And the speech on the repentance he - Aḥmad al- Tayyib says:"The firs̱t of maqāmāt in the way of Allāh, is repentance to Allāh", the Sheikh indicates that the monotheism to Him, and the needy of the repented to Him, and regretting of what has passed or elapsed, for fear of Allāh's wrath. Out of the clear sins that related to the repentance and he - the Sheikh has counted are:

1-backbiting

2-gossiping

3-lying

4-adultery

5-wine drinking

6- usury

7-missing prayer

While to him of the hidden sins, he counted:

1- pride

2- jealousy

3- ostentation

4- envy

5- malice

6- misery

7- greed

Then, Aḥmad al-Ṭayyib says after the two sevens (sins mentioned above), " if you know that, you recognize, that the condition of repentant, is to repent to Allāh, of each bad behavior[219].

Aḥmad al-Ṭayyib conceptualizes repentance (*tawba*) as a graduated process, distinguishing levels that range from the ordinary to the most elevated. He delineates this progression as follows:

1. The repentance of the beginner (*tawba al-mubtadi'*), which consists in refraining from all that is explicitly prohibited (*muharramāt*).

2. The repentance of the seeker or murīd (*tawba al-murīd*), which involves vigilance against every form of heedlessness (*ghafla*) with regard to God, the Lord of the worlds.

219- Qammar al-Dawla Zein al-Abdeen- al-Hikam Al-Tayyibiyya, op.cit- p-220.

Beyond these levels, Aḥmad al-Ṭayyib identifies the "mother" sins (*umm al-kabāʾir*), which constitute the root of all major transgressions and are especially perilous even for the most spiritually refined individuals. Among these, he highlights the egocentric expressions of selfhood—*ana* ("I"), *naḥnu* ("we"), *indī* ("I have"), and *lī* ("to me")—which reflect attachment to the self and its claims, and which form the deepest obstacles to spiritual realization.

The second: A bidding's Allāh piety by fear of Allāh:

Aḥmad al-Ṭayyib identifies the second "mother state" (*umm al-ḥāl*) in the spiritual journey (*al-sayr fī al-ṭaṣawwuf*) as adherence to God's piety (*taqwā Allāh*), which is realized through engagement in righteous and meritorious deeds. While the servant possesses a will (*irāda*) through which one seeks personal gain, it is by God's grace (*faḍl Allāh*) that the path is rendered easy (*yusr*) and the performance of virtuous acts is facilitated[220].

He further emphasizes that reverential fear of God (*khawf Allāh*) amplifies the efficacy and abundance of good deeds. In this context, Aḥmad al-Ṭayyib also refers to the spiritual guidance and enduring will (*wāṣiyya*) that the Messenger of God—peace

220- Ibid: p- 220.

be upon him—conveyed to his cousin ʿAlī—may God honor him—highlighting the transmission of spiritual responsibility and exemplifying the integration of divine guidance, personal effort, and prophetic instruction in the path of the seeker.

يـا علـي مـن توضـأ وأسـبغ الوضـوء فـي جـوف الليـل ثـم صلـى ركعتيـن فـي خلـوة مـن الأرض لايـراه احـد إلا الله تعالـى و (هـو) يتفكـر فـي عظمـة الله ويعتبـر ويبكـي علـى خطيئتـه خوفـا مـن الله تعالـى , فـان ذلـك خيـر لـه مـن عبـادة سـتين عامـا)

Thus, Aḥmad al-Ṭayyib a companies the fear, and even if his/ her companion keeps on obedience, for fear is the best protector of disobedience, sin, that necessitate the wrath of Allāh and His rage, for fear is the rescue in its own reality.

For Sheikh Aḥmad al-Ṭayyib, patience (*ṣabr*) is understood as the endurance of that which is disagreeable or difficult (*al-makārīh*) for the sake of ultimate spiritual ends. Patience itself comprises distinct stations (*maqāmāt*), the foremost of which is patience in submitting to the Divine Will—the *murād* of God. Following this, the seeker (*murīd*) advances to a stage in which his or her personal will is entirely aligned with God's will, such that no independent desire remains.

This stage represents the annihilation (*fanāʾ*) of the individual's own volition in the Divine Will, whereby the servant experiences likes and dislikes solely as expressions of courtesy and alignment with God. The fruit of such patience is contentment (*riḍā*) with divine de-

cree, while the highest form of patience is exemplified in classical Ṣūfī sources and illustrated in a narration concerning Dhalf al-Shibli.

In the reported dialogue, a man asked al-Shibli:

“Which form of patience is the hardest for the patient?”

Al-Shibli replied:

“Patience in God.”

The enquirer demurred.

“Patience from God,” said al-Shibli.

Again the enquirer responded negatively.

“Patience with God,” said al-Shibli.

The enquirer persisted: “Then which is it?”

Al-Shibli answered:

“Patience upon God,” and was moved to tears, weeping so intensely that it seemed his soul was on the verge of departure.

This account illustrates that the pinnacle of patience is not merely endurance of hardship or resignation to divine decree, but the complete, existential surrender to God’s will, in which the self is annihilated and the servant exists solely in alignment with the Divine Pur-

pose[221].

Sheikh Aḥmad al-Ṭayyib further elaborates on the principles governing patience (*ṣabr*) among seekers, identifying three foundational dimensions:

1. Patience in the face of divine commands and prohibitions (*al-amr wa-l-nahī*), including endurance of the burdens and hardships associated with fulfilling legal and spiritual obligations (*taklīf*).

2. Renunciation of physical weakness or neglect during devotional practices, particularly in night vigils (*qiyām al-layl*) and at the conclusion of daily worship, thereby ensuring constancy and diligence.

3. Patience with the harm or ill-treatment of others (*ṣabr ʿalā ādā' al-creation*), cultivating equanimity in the face of external adversity.

Sheikh Aḥmad al-Ṭayyib then addresses *zuhd*, or renunciation, defining it as the withdrawal of the heart from attachment to anything other than that which is superior or truly beneficial. In his explanation, he cites the Qurʾānic injunction:

"[Do this] so that you do not despair over what has eluded you and do not exult [in pride] over what He has given you" (Q 57:23),

221- Ibid: Qammar al-Dawla Zein al-Abdeen- *al-Hikam Al-Tayyibiyya*, op.cit- p- 233.

emphasizing the balance between detachment and contentment.

According to Aḥmad b. Ḥanbal, *zuhd* manifests in three levels:

1. *Zuhd* of the common people (*al-ʿawām*), which consists primarily of avoiding what is explicitly prohibited (*ḥarām*).

2. *Zuhd* of the elect (*al-khawāṣ*), entailing the renunciation of superfluities in the lawful sphere (*fawāʾid al-ḥalāl*), that is, restraint even from lawful pleasures beyond necessity.

3. *Zuhd* of the gnostics (*al-ʿulamāʾ al-ʿārifīn*), which involves the renunciation of everything other than God, achieving a heart wholly devoted to the Divine.

Abū Sulaymān al-Dārānī observes that *zuhd* entails the abandonment of anything that distracts the servant from God, a sentiment echoed by the Prophet—peace be upon him—who, when asked about *zuhd*, replied:

"It is to renounce everything other than God."

In alignment with this understanding, Ibn ʿAṭā Allāh defines the ultimate end of *zuhd* as the state in which the heart loves nothing but God, neither the worldly life nor the hereafter, preferring the Creator over the created and seeking attachment to God through whatever attachment to creation He wills.

Nasr Abadī further distinguishes between the stages of renunciation and gnosis:

"The ascetic (*zāhid*) is a stranger in the world, whereas the gnostic (*ʿārif*) is a stranger in the hereafter, for his desire is the vision of his Lord; he prefers nothing to God."

Thus, in Sheikh Aḥmad al-Ṭayyib's framework, *zuhd* is not merely abstention from the world or restraint from permissible enjoyment, but a graduated spiritual orientation culminating in the exclusive love and orientation of the heart toward God"[222].

Furthermore, in his renowned book *The Divine Breaths on the Human Forms*, Sheikh Aḥmad al-Ṭayyib examined and debated the issue of *Karāmāt*. He exemplified the archetype of the sincere gnostic (*ʿārif sādiq*), emphasizing adherence to the Sharīʿa and the guidance of seekers on the path to God over the pursuit of extraordinary spiritual phenomena (*karāmāt*). For him, the practical realization of divine law and the ethical training of the soul constituted the highest form of spiritual efficacy, surpassing even the occurrence of miraculous events.

In his lifetime, Sheikh Aḥmad al-Ṭayyib embodied this principle through both profound knowledge and spiritual influence, which radiated widely, lik-

222- Qammar al-Dawla Zein al-Abdeen- al-Hikam Al-Tayyibiyya, op.cit- p- 235.

ened metaphorically to the sun disseminating light across the earth. While numerous miracles and spiritual unveilings were attributed to him, many of which are documented in *Azāhir al-Riyāḍ* (1954) by Sheikh ʿAbd al-Maḥmūd, he consistently cautioned his disciples against excessive preoccupation with such phenomena.

He stressed that the supreme miracle (*al-karāma al-aʿẓam*) is not extraordinary displays or supernatural occurrences, but rather the steadfast adherence to the Sharīʿa and upright moral conduct (*istiqāmat al-nafs fī al-sharīʿa*). In this way, Sheikh Aḥmad al-Ṭayyib situates the concept of karāma within a framework that privileges ethical rectitude and spiritual responsibility over sensationalism, thereby aligning mystical experience with normative Islamic practice.

Interestingly, he also addressed the issue of the Veils, exploring their spiritual significance and the role they play in the seeker's journey toward divine knowledge. The Greatest and Most Dangerous Veil: The Veil of Negligence.

And in this concern, he states in his Sixtieth Wisdom:

"When He (God) wishes to conceal Himself from you, He veils you from the people of His Presence and acquaints you with the people of His negligence, and this is a sign of His distancing."

In his commentary, the Sheikh explains that when God, by His eternal will and divine decree, intends to conceal His existential self from the seeker and not make him among the people of revealed knowledge (*al-ma'rifa al-kashfiyya*), He veils him with illusion, imagination, and association with the worldly—keeping him away from the people of His Presence. These are those who fulfill divine rights, embody the Muhammadan ethics, and look upon God with insight both within themselves and across the horizons of creation.

By contrast, God acquaints the seeker with the people of negligence: the children of this world, wholly devoted to it in their state, speech, body, and soul. When they awaken, they see what they do, not what is done to them; and when they retire at evening, it is the same. As Sidi Ibn 'Ata Allah (may God have mercy on him) said:

"The negligent looks at what he does, whereas the wise looks at what God does."

Thus, everything other than God is a veil for the people of Truth.

Sheikh Ahmad al-Tayyib emphasizes that the greatest veil is the veil of negligence, which is also a veil of disconnection (*qiṭa'a*). This disconnection signals the existence of divine disfavor, for God does not love to find His servant where He has forbidden, nor to miss him where He has commanded. Whoever is absent at the time of duty and present at the time

of prohibition incurs God's disfavor and is veiled by the veil of negligence—a disconnection profound enough in itself. This is affirmed in the words of God:

"They forgot Allah, so He let them forget themselves" (Qur'an 59:19), and
"Then, when they deviated, Allah made their hearts deviate" (Qur'an 63:3).

On the other hand, those whom God loves are reciprocated with love and satisfaction:

"He loves them, and they love Him; God is pleased with them, and they are pleased with Him; so remember Me, and I will remember you; if you help God, He will help you."

The Sheikh himself chose to explain this wisdom personally so that nothing would be attributed to him that he did not intend. In elucidating his teaching, he draws upon the words of previous masṯers of divine knowledge, making knowledge a continuous chain. Through this wisdom and its explanation, Sheikh Ahmad al-Tayyib's gnosṯic insight (ḥikma 'irfāniyya) is revealed, and his philosophy of divine knowledge becomes clear, demonsṯrating its enduring significance in guiding the seeker toward presence, vigilance, and spiritual awareness.

And as perfect wali Sheikh Ahmed al-Tayyib furthermore, has provided the speech on the saying: "Allāh

Would Have Never Taken an Ignorant as a Friend *Wali*" and in this concern he pointed to the prophet tradition when he said:" Allāh Has never taken an ignorant Friend *wali*, if He had taken him, He would have taught him, His grand knowledge, which He teaches, to whomever wishes of His servants".

It should be noted that the illiterate *walī* represents a miraculous manifestation of God's power (*karāma*), analogous to the Prophet—peace be upon him—who, despite being unlettered, was granted the entirety of divine knowledge. Sheikh Aḥmad al-Ṭayyib explains that if God bestows upon a *walī* access to the inward, esoteric sciences (*al-ʿulūm al-ladunniyya*) prior to conferring knowledge through the outward, exoteric disciplines, this constitutes a profound expression of divine grace.

He emphasizes that God—Glory be to Him—granted the entirety of knowledge to the Prophet without formal instruction, underscoring the transcendence of divine power (*qudrat Allāh*) over conventional pedagogy. Similarly, Adam—peace be upon him—was taught the names of all things directly by God, without intermediary instruction. These examples illustrate that spiritual insight and gnosis (*maʿrifa*) are not necessarily contingent upon conventional learning but are ultimately a manifestation of God's favor and omnipotence.

Additionally, Sheikh Aḥmad al-Ṭayyib devoted attention to the concept of *sukr* (spiritual intoxication). Before seeing his view on that Ṣūfī s have stated: "*Sukr* is an absence from self-awareness brought about through

a powerful spiritual influence such as immersion in the Remembrance of Allah, finding Allah within the spiritual concert, or the glance of a friend of Allah. It is the overflowing of Love of Allah within the heart and ultimately annihilation in Allah. Those who drink from the Fountain of Camphor drink of an intoxicating Divine wine. They become one with the camphor. The great friends of Allah are those whose inner reality is kept secret. They are in a condition of equilibrium and balance. They are inwardly intoxicated and outwardly sober. But, the lover cannot drink from the Supreme Fountain, before drinking of the Fountain of Camphor. He must become intoxicated and then return to sobriety. Without sobriety he would never relish the overwhelming Beauty of his intoxication (*sukr*)[223].

For Sheikh Aḥmad al-Ṭayyib, the cause of spiritual intoxication (*sukr*) lies in the annihilation (*fanāʾ*) of the self through direct witnessing of the beauty and majesty of God—*al-Azīz al-Qāhār*—the All-Mighty, the Compeller. He explains that when the seeker partakes of the "cup" of divine intimacy, he becomes spiritually intoxicated, filled entirely with love, and annihilated from all that is other than God. In this state, responsibility and conventional accountability are suspended, as captured in his statement:

223-See Abdulgalil. Salih. Ashaykh Ahmad Al-Tayyib Al-Bashir *Mujadid Atasawwuf fi Asudan,* op.cit- p.199.

"Do not blame the drunkard for his state of drunkenness, for in our intoxication the obligations have been lifted from us."

فلا تلمن السكران في حال سكره فقد رفع التكليف في سكرنا عنا

Sheikh Aḥmad al-Ṭayyib clarifies that this form of *sukr*, over which the servant has no control, represents the prevalence of the state (*ḥāl*), a visitation granted through the light of divine knowledge (*nūr al-ʿilm*). He regards the *walī* who attains this state as a model of perfection among men.

Nevertheless, he emphasizes the superiority of sobriety (*ṣaḥw*) over intoxication, stating that the seeker who emerges from the state of *ḥāl*, adhering fully to divine commands and refraining from prohibitions, attains a higher degree of perfection than one who remains in the state of intoxication. In his words:

"Know that whoever enters this presence (*ḥaḍra*) may experience intoxication, but the one who transcends the state, without transgressing, obeying the commands, and avoiding prohibitions, attains a greater degree of perfection than the one in the initial state of drinking."

Thus, while *sukr* reflects the overwhelming grace

and intimacy of divine love, *ṣaḥw* represents its conscious integration into ethical and spiritual responsibility, marking the culmination of the seeker's progress on the path.

The topic of *shaṭaḥāt* (ecstatic utterances) also features among the subjects addressed by Sheikh Aḥmad al-Ṭayyib in his collection of aphorisms. Before presenting his perspective, it is useful to first outline the views of classical Ṣūfīs on this phenomenon.

Shaṭḥ, plural *Shaṭaḥat*, in Ṣūfī Islām, divinely inspired statements that Ṣūfīs utter in their mystical state of *fana* (passing away of the self). The Ṣūfīs claim that there are moments of ecstatic fervour when they are overwhelmed by the divine presence to such a degree that they lose touch with worldly realities. In such moments they utter statements that may seem incoherent or blasphemous if taken literally but are perfectly understood by fellow Ṣūfīs who have shared the same experiences. *Shaṭaḥāt***,** Ṣūfīs warn, must be interpreted allegorically[224].

Muslim legalists naturally tended to brand as heresy all Ṣūfī ***shaṭaḥāt*** that did not conform to Islāmic teachings, and many Ṣūfīs suffered persecution on this account. The mystic al-Ḥallāj, for example, was persecuted and finally executed for his famous cry, "I am the Truth." Since "the Truth" is one of the names of God, legalists interpreted the utterance as a blasphemous

224-https://www.britannica.com/topic/shath

claim to divinity. Ṣūfī defenders of al-Ḥallāj argued that in his mystical state he found himself in union with God.

Since the state of mystical trance is normally of short duration, ***shaṭaḥāt*** rarely exceed six or seven words. The Ṣūfīs, however, regard all their writings, and particularly their poetry, as possessing an element of ***shaṭḥ***. For this reason it also must be interpreted allegorically. Among often quoted ***shaṭaḥāt*** are:

"For the perfect lover, prayer becomes impiety" (al-Ḥallāj).

"Praise be to me. How great is my majesty!" (Bāyazīd al-Besṭāmī, d. 874).

"I am the proof of God." "Divine omnipotence has a secret; if it is revealed there is an end of the prophetic mission" (Ibn Sahl at-Tustarī, d. 896).

"Ritual acts are only impurities" (ash-Shiblī, d. 945).

"In my robe there is only God" (Ibn Abī al-Khayr, d. 1048).

"The slave is the Lord and the Lord is the slave; how can one tell which of the two is the debtor?" (Ibn al-ʿArabi, d. 1240).[225]

For Sheikh Aḥmad al-Ṭayyib, *shaṭaḥāt*—ecstatic

225-Ibid

or seemingly paradoxical utterances—are not considered a necessary (*lāzim*) condition or requirement of the Ṣūfī path. Nevertheless, he illustrates the phenomenon by citing examples of actualized saints (*muḥaqqiqīn*) who have manifested such states. He further categorizes *shaṭaḥāt* according to their types, causes, and degrees.

He explains:

> "Whosoever stands firm (*thābat*) while drinking from the cup of divine love, saying 'Hu' in reference to God, is in a state of stability. But if one's intoxication exceeds this threshold, and the cup is taken directly from the hand of the Beloved, the utterance becomes 'I' (*ana*)."[226]

In this framework, Sheikh Aḥmad al-Ṭayyib distinguishes:

- The *drunken* who speak in the cup of "He loves them" (*mutamakkīn*), reflecting stability and grounding in divine love.

- The *drunken* in the cup of "They love Him" (*mutalawwīn*), reflecting a more vari-

226- See Abdulgalil. Salih. *Ashaykh Ahmad Al-Tayyib Al-Bashir Mujadid Atasawwuf fi Asudan,* op.cit- p.202.

able, diffused state of intimacy.

The utterances in which the speaker says "I"—the symbol of ego or selfhood—emerge from the valley of annihilation (*fanāʾ*), yet are spoken with the tongue of subsistence (*bāqā*). Such utterances are considered authentic (*ṣaḥīḥ*), for the speaker does not intend personal ego, but is transported beyond the self, drawn entirely by the Divine attraction. In contrast, an utterance arising from the self (*maghzūb*) reflects attachment to personal perception and desire, and is thus of a lower, unmediated order.

Sheikh Aḥmad al-Ṭayyib further notes that in the ecstatic state (*ḥāl al-sukr*), the lover's speech is often veiled and incomprehensible, a point echoed by Imam al-Ghazālī, who observes:

"The speech of the lovers in the state of *sukr* is veiled (*maghlūf*) and cannot be fully articulated."

Thus, for Sheikh Aḥmad al-Ṭayyib, *shaṭaḥāt* reflect varying degrees of divine intoxication, distinguished by the seeker's grounding in annihilation and subsistence, and their orientation toward the Beloved rather than the self [227].

227- Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p331/32

Sheikh Aḥmad al-Ṭayyib also addressed the issue of *riyāʾ* (showing off), situating it among the harmful maladies of the heart that obstruct the seeker (*murīd*) from progressing along the Ṣūfī path: " Ostentation *riyya* is a strong preventer, to the presence of Allāh, that He *(*Allāh), is the most richest of the partners *al-shuraka*. "

According to Sheikh Aḥmad al-Ṭayyib, *riyāʾ* (ostentation) manifests in three distinct forms:

1. Ostentation in speech (*riyāʾ fī al-qawl*), whereby one's words are motivated by the desire to be praised or admired by others.

2. Ostentation in actions (*riyāʾ fī al-ʿamal*), in which acts of devotion or piety are performed with the intent of gaining recognition rather than seeking God's pleasure.

3. Ostentation in spiritual states (*riyāʾ fī al-aḥwāl*), both in their outward appearance and their internal perception, whereby the seeker becomes preoccupied with the display of his or her states of spiritual attainment.

Sheikh Aḥmad al-Ṭayyib emphasizes:

"Know that *riyāʾ* constitutes an act of polytheism (*shirk*) with respect to God, and it is classified as

minor *shirk* (*shirk al-asghar*)."

This warning is corroborated by the Prophetic tradition, in which the Messenger of God—peace be upon him—cautions against the subtlety of minor *shirk*:

"What I fear most for you is minor *shirk*."
They asked, "O Messenger of God, what is minor *shirk*?"
He replied, "It is *riyāʾ*."

Sheikh Aḥmad al-Ṭayyib further notes the eschatological consequence of *riyāʾ*, citing the prophetic warning that on the Day of Judgment, God will say:

"Go to those for whom you performed acts of ostentation in the world and see if you find your reward with them."

Thus, in his framework, *riyāʾ* is a spiritual disease of the heart that undermines sincerity (*ikhlāṣ*) and constitutes a subtle but serious impediment on the Ṣūfī path.

إن أخوف ما أخاف عليكم الشرك الأصغر ، قالوا : و ما الشرك الأصغر يا رسول الله قال لهم الرياء ، فإذا جاء العباد بأعمالهم يوم القيامة يقول الله لهم : اذهبوا إلى الذين كنتم تراءون في الدنيا ، فانظروا هل تجدون عندهم الجزاء.

To support his analysis of *riyāʾ* (ostentation), Sheikh Aḥmad al-Ṭayyib cites his master, Abū al-Mawāhib

al-Shadhālī (may Allāh be pleased with him), who remarked:

"The hypocrisy of the scholars (*fuqahāʾ*) is manifested in their sayings, whereas the hypocrisy of the Ṣūfīs (*fuqarāʾ*) is manifested in their states (*aḥwāl*)."

Building upon this principle, Sheikh Aḥmad al-Ṭayyib categorizes *riyāʾ* into three principal domains: Sharīʿa, Ṭarīqa, and Ḥaqīqa.

1. *Riyāʾ* in Sharīʿa

Riyāʾ in the context of Sharīʿa pertains to those who occupy positions of religious and juridical authority, particularly scholars engaged in legal discourse, yet whose actions or speech are motivated by the desire for recognition rather than sincere devotion. Sheikh Aḥmad al-Ṭayyib identifies three types of persons in this category:

1. The ignorant speaker, who articulates without knowledge to attract attention or to conceal his ignorance. Such an individual incurs dual faults: *riyāʾ* and arrogance (*kibr*).

2. The pseudo-savant, who speaks of inward sciences (*al-ʿulūm al-bāṭiniyya*) to elevate his status over others, seeking admiration from the learned without genuine knowledge.

3. The sincere yet imperfect, whose speech benefits others and is intended for God

alone, yet whose desire for recognition subtly persists in the heart.

2. *Riyāʾ* in Ṭarīqa

In the Ṣūfī path, *riyāʾ* manifests in the seeker's (*salik*) spiritual practice. Sheikh Aḥmad al-Ṭayyib distinguishes three types:

1. The externally motivated practitioner, who performs acts of devotion only when observed by others and seeks their attention.

2. The mixed-intention practitioner, who directs his acts toward God but simultaneously desires recognition from people.

3. The God-centered practitioner, whose deeds are sincerely for God alone; while indifferent to human observation, he rejoices if God Himself manifests his virtue to others.

3. *Riyāʾ* in Ḥaqīqa

At the level of ultimate reality (*ḥaqīqa*), *riyāʾ* concerns ostentation in the states (*aḥwāl*) of the heart and soul. Sheikh Aḥmad al-Ṭayyib identifies three types:

1. The state-seeker, who attempts to display his spiritual experiences to others and seeks recognition for them.

2. The inwardly sincere but socially self-conscious, who maintains genuine states with

God yet desires that others witness them.

3. The truly devoted gnostic, whose states are entirely for God; if God chooses to manifest them to others, the gnostic experiences delight, yet his intent remains unsullied by self-interest.

Sheikh Aḥmad al-Ṭayyib emphasizes that all the above forms constitute *hidden shirk* (*shirk khafī*), a subtle form of polytheism. He underscores human limitation in spiritual attainment:

"He to whom God assigns no light will have no light, and we do not possess the power to exceed the station, rank, or status appointed for each of us by God."

In conclusion, Sheikh Aḥmad al-Ṭayyib classifies *riyāʾ* into two overarching patterns:

- Hidden ostentation (*riyāʾ khafī*), which is the most pernicious due to its subtlety and difficulty of remedy.
- Apparent ostentation (*riyāʾ ẓāhir*), which, while spiritually harmful, is more easily recognized and corrected.

Thus, for Sheikh Aḥmad al-Ṭayyib, the eradication of *riyāʾ*, particularly its hidden form, is essential for the purification of the heart (*tazkiyat al-qalb*) and the seeker's authentic progress along the Ṣūfī path [228].

228- Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu*

The Veils *al-Hujub*

Sheikh Aḥmad al-Ṭayyib elaborates on the concept of the veils (al-ḥijab) in the context of spiritual realization, situating his reflections within the broader discourse of Islamic mysticism while contributing his own nuanced insights. He asserts:

"Never are you veiled from the Real (al-Ḥaq) except by the intensity (shiddat) of His wrath (qahr) over you, and by His nearness to you. He imposes upon you the witness of His nearness, making annihilation (fanāʾ) of your self in Him a spiritual duty."

Accordingly, Sheikh Aḥmad al-Ṭayyib identifies two primary veils that obscure the servant from direct witnessing of the Real: the veil of wrath (ḥijab al-qahr) and the veil of nearness (ḥijab al-qurb).

1. The Veil of Wrath (*ḥijab al-qahr*)

The veil of wrath arises through divine trials and ordeals in this world, which may manifest in attachment to the self, wealth, offspring, and innumerable other worldly concerns. Sheikh Aḥmad al-Ṭayyib emphasizes that these veils are often mediated through natural appetites: for instance, if God allows one to become veiled by the desire for one's spouse, the seeker's attention becomes absorbed in temporal pleasures rather than in the Divine Presence.

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al-Kalamiyya wa Hikamuhu al-Irfaniyya. Unpublished PhD thesis Omdurman Islamic University, 2003, p173

This veil thus functions as both a test and a barrier, preventing the seeker from attaining spiritual proximity until the self is disciplined and oriented entirely toward God. The veils of wrath serve as corrective instruments, directing the servant toward spiritual refinement through struggle and patience.

2. The Veil of Nearness (*ḥijab al-qurb*)

The veil of nearness is subtler and arises from the overwhelming proximity of God. As God states:

"And We are closer to him than [his] jugular vein" (Qurʾān 50:16).

Sheikh Aḥmad al-Ṭayyib explains that this nearness manifests through five divine attributes: knowledge (ʿilm), hearing (samʿ), seeing (baṣar), power (qudra), and will (irāda). While this veil indicates closeness, it simultaneously serves as a spiritual barrier that must be transcended through annihilation of the self (fanāʾ), as the seeker becomes incapable of containing or fully apprehending the Divine Presence without humility and surrender.

Scholars have enumerated the veils between the servant and God in varying ways, some suggesting seventy, others proposing thousands, spanning veils of both light and darkness. Sheikh Aḥmad al-Ṭayyib, however, emphasizes that the veils of wrath and nearness are paramount due to their intensity and spiritual significance.

He concludes that crossing these two veils—the trial of divine wrath and the overwhelming veil of nearness—constitutes the attainment of the highest spiritual dignity, marking the seeker's elevation to the loftiest stations of intimacy with God.

In aphorism fifty-three of his *Al-Hikam*, Sheikh Aḥmad al-Ṭayyib delineates a nuanced framework for understanding love (*maḥabba*) in the spiritual path. He asserts:

"Love is of two kinds: love whose source (*manṣhå*) is belief and affirmation (*tasdīq*), and love whose source is witnessing the Provider with direct vision (*ʿayān*). Love is the inclination of the heart toward the beloved, and for the wayfarers (*salīkīn*), this is the heart's orientation toward the Divine Presence. Longing (*shawq*) is a higher degree than love, representing the heart's yearning for union with the Beloved. Though love and longing are distinct in rank, they are intrinsically connected: whoever loves an object longs for it, and whoever longs for it becomes a lover. When longing intensifies to its utmost, it constitutes annihilation (*fanāʾ*), in which the seeker's self is obliterated and absorbed in the Beloved, expressed as 'He, I *Huā*, *ana*.'"

1. Love Rooted in Belief (*Maḥabba al-Īmān*)

The first form of love arises from faith and conviction. It is grounded in recognition of God's promises and bounties in the Hereafter. The servant loves God as Creator and Sustainer, acknowledging Him as the ultimate Provider (*Munʿim*) of all outward and inward blessings.

Similarly, the servant loves the Prophet Muhammad (peace be upon him) on the basis of divine favor, for the beloved of God is inherently beloved to the servants of God. This love extends to all prophets, though the love for the Prophet Muhammad—being the Beloved par excellence—surpasses that for all others. Sheikh Aḥmad al-Ṭayyib emphasizes that the Prophet's station in relation to God mirrors the supremacy of the Divine Name over all other beautiful Names of God.

2. Love Rooted in Witnessing (*Maḥabba al-ʿAyān*)

The second form of love emerges from direct witnessing of God (*ʿayān*). This is the love of the gnostics (*ar-rūḥānīyīn*), those who are purified of all deficiencies and have attained elevated ranks in proximity to their Lord. Unlike love rooted in belief, which may remain abstract, love rooted in witnessing is fiery and transformative, arising from experiential realization of God's presence.

Sheikh Aḥmad al-Ṭayyib elaborates:

> "The reality of love consists in the enjoyment (*yataʿallaq*) of the Beloved by the lover through all forms of sensory and spiritual pleasure. The proper comprehension of this enjoyment is to recognize that its occurrence and its grant are entirely from God. Consequently, the seeker becomes absent from the enjoyment itself by witnessing its source in the Provider, and absent from the beloveds by witnessing

the Beloved, and absent from all bounties by witnessing the Giver."

3. The Five Senses and the Spiritual Intellect

The manifestations of enjoyment occur through the five senses:

1. Hearing, which perceives language, music, and the sounds of creation.
2. Sight, which perceives beauty in creation.
3. Smell, which enjoys the finest fragrances.
4. Taste, which enjoys flavors and sustenance.
5. Touch, which enjoys physical comfort, including tactile sensations and bodily pleasures.

Sheikh Aḥmad al-Ṭayyib notes that the intellect (*al-ʿaql*) governs these senses, directing them toward their ultimate purpose: the enjoyment of God's bounties. The gnostic (*ʿārif*) or true lover of God experiences all sensory pleasures as conduits to God, tasting them with the soul (*rūḥ*), and recognizing through the luminous spiritual intellect (*al-ʿaql al-rūḥānī al-nūrānī*) that without God, these pleasures would not exist. By witnessing their divine source, the lover's enjoyment is transformed into love for God Himself.

The theophany (*al-Tajallī*) was another topic that Sheikh Ahmad al-Tayyib examined and discussed in

his book of aphorisms.

To Ṣūfī s *Tajalli* literally means "manifestation, disclosure and appearance". Mystics use the term to mean "appearance of truth into human heart and universe." The concept is used five times in the Quran, notably in the following verse:

When Musa arrived at our appointed time and his Lord spoke to him, he said: "O Lord, reveal Yourself to me that I may behold You." "You cannot behold Me," He said. "But look at the mountain: If it remains firm in its place you may then behold Me." But when his Lord appeared on the mountain, making it crumble to a heap of dust, and Musa fell unconscious. When he recovered, he said: "All glory to You. I turn to You in repentance, and I am the first to believe." (7. *Al-Araf*: 143)[229]

Tajalli in Mysticism

Divine self-manifestation has an important role in epistemology and ontology for mystics. Two concepts are important to *Tajalli;* one is *shams*, the sun of truth, and the other is the mirror of the heart. According to the symbolical language of mysticism, the sun is a password of Truth and the mirror is the key to the universe and the heart.

According to epistemological semantics, truth manifests itself in the heart of the human being on a mysti-

229-https://en.wikipedia.org/wiki/Tajalli

cal journey. Consequently, by means of divine manifestation within one's self, the mystic could attain to a realization of the truth to such a degree that those attributes he personally embodies shine forth as reflections of The Divine Attributes within his very being. The spiritual wayfarer discovers this through the ascetic or Ṣūfī conduct during his spiritual journey inward to attain to God Consciousness, which he unleashes within himself into the world as a kind of divine charisma. Some mystics of the Ṣūfī path recognize this charisma as a divine presence and regard it as sufficient reason to conclude that the Divine is manifest in the heart of the charismatic. Alternatively, *Tajalli* is also use to denote a removal of the conceptual veils which occult the truth of The Divine Manifestation - namely everything that veils Creation's True End, which is to act as a Revelation of God's Divine Attributes.

Hierarchy of Manifestation

Mystics have many levels to achieve intuitive knowledge of God:

1. The level of *muhazarah* or the place of self-eefacement or "Mahv". This level is also called a place of manifestation of conducts of God.

2. The level of revealing or the place of "Tams". the level is the manifestation of God's attributes.

3. The level of revealing the essence of God

unto ascetic's heart. This stage is also called *Mahq.*[230]

Sheikh Aḥmad al-Ṭayyib defines *tajallī* as:

> "The unveiling (*takashuf*) of the heart of the wayfarer (*salīk*) through the lights of the unseen (*al-ghayb*). Linguistically, the term *tajallī* denotes manifestation following concealment (*khafā*)."

According to Sheikh Aḥmad al-Ṭayyib, *tajallī* manifests in three distinct modes: jalālī (majestic), jamālī (beautiful), and kamālī (perfect).

1. Jalālī Tajallī (Majesty)
   When God manifests His majesty upon a servant, He places the heart in a state of contraction (*qabḍ*). A glance of divine wrath (*ghaḍab*) can utterly overwhelm the servant, demonstrating the awe-inspiring power and transcendence of God. The recipients of jalālī tajallī are characterized by the concealment (*katm*) of the divine secrets, for majesty often veils as much as it reveals.

2. Jamālī Tajallī (Beauty)
   When God manifests His beauty, the servant experiences expansion (*basṭ*), and a gaze of divine satisfaction (*riḍā*) harmonizes and restores the heart. Recipients of jamālī tajallī are granted unveiling (*kashf*) of divine secrets,

230-https://en.wikipedia.org/wiki/Tajalli

their hearts illuminated by clarity and disclosure.

3. Kamālī Tajallī (Perfection)
   The perfect tajallī integrates both majesty and beauty, placing the servant in a dynamic equilibrium between awe (*jalāl*) and attraction (*jamāl*). Each rank of tajallī receives its due station and experiential fruit, as the manifestation of perfection encompasses both contraction and expansion, severity and gentleness.

Sheikh Aḥmad al-Ṭayyib further emphasizes the ephemerality of theophany:

"Theophanic manifestation (*tajallī*) does not endure within the servant."

Some of the *awliyāʾ* report that during tajallī, the heart itself becomes the medium of divine communication:

"My heart informs me of my Lord; the veil through which my Lord addresses me is my own heart. Understand the reception of God's presence through the enlightened heart (*al-qalb al-nūrānī*)."

Sheikh Mohammad al-Sammān, the spiritual pole (*qutb*) of Sheikh Aḥmad al-Ṭayyib's time, further elucidated:

"When a servant's human limitations (*bashariyya*) are transcended, the Lord speaks to him directly. Humanity is defined only by those faculties (*mubāshara*) that constrain orientation (*tawjuh*) toward the Creator. When these faculties are stripped away, the servant hears the discourse of the Real (*al-Ḥaqq*) without veil."

Thus, *tajallī*, in Sheikh Aḥmad al-Ṭayyib's view, represents a dynamic interplay between divine majesty, beauty, and perfection, mediated through the enlightened heart. It is both a gift and a responsibility: while unveiling the secrets of God, it requires the servant to transcend the limitations of ordinary human perception to receive the divine presence directly [231].

Dhikr to Sheikh Aḥmad al-Ṭayyib has quite far depth, the one who remembers *dhakir* ought to observe.

The *dhikr* has outward and inward; its outward is the name, and its inward in the observation of its - the name - meaning. And whoever has given the success of that must not expect the delay of the opening *al-fath* from Allāh *tala*". And this the *dhikr* spirit, which has been pointed at, in the people of the path books.

The subject of contemplation (fikr) was also among the topics that Sheikh Ahmad al-Tayyib explored and debated in his book of aphorisms. He conceptualizes *al-fikr*—spiritual contemplation or reflection—as a central instrument in the wayfarer's journey toward divine knowledge. He identifies four principal domains of *fikr*:

1. Fikr in the Divine Essence (*fikr fī al-Ḥaqq al-Ẓāt*) – contemplation of God's very being.

231-Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, 222/23.

2. Fikr in the Divine Names (*fikr fī al-Asmāʾ*) – reflection on God's names.

3. Fikr in the Divine Attributes (*fikr fī al-Ṣifāt*) – meditation on God's attributes.

4. Fikr in the Divine Acts (*fikr fī al-Afʿāl*) – consideration of God's actions in the world.

Of these, contemplation of the Divine Essence (*al-Ẓāt*) is prohibited for the general believer due to its transcendental nature and the impossibility of fully apprehending it. The remaining three fields—names, attributes, and acts—are obligatory for the aspirant, forming essential avenues for spiritual cognition.

Sheikh Aḥmad al-Ṭayyib underscores the primacy of *fikr* with reference to scriptural and prophetic authority:

"*Al-fikr* is that toward which the authoritative sources (*athār*) incline and exhort to the utmost. May Allah be pleased with him said: 'Hold fast to high contemplation until you know God truly and faithfully.' The Prophet (peace be upon him) further stated: 'An hour of contemplation is better than a hundred years of worship,' and in another narration, 'better than seventy years of worship.'"

He elaborates:

"*Al-fikr* is the journey of the heart in matters other than Allah. It is the lamp of the heart: when it is extinguished, the heart is devoid of light. Whoever seeks illumination of the inner self through knowledge must adhere to it with silence and seclusion, even if in the company of others.

Types and Levels of Fikr

In *Hikma* fifty-two of his sixty-six aphorisms, Sheikh Aḥmad al-Ṭayyib distinguishes between two kinds of *fikr*:

1. Contemplation for Proof of the Creator – directed toward affirming God's existence, accessible primarily to the outwardly oriented seekers (*murīdīn*).

2. Contemplation for Witnessing the Station of Ihsān – aimed at experiential realization of divine presence, reserved for inwardly realized gnostics (*ʿārifīn*).

He further distinguishes two levels within *fikr*:

- Lower *fikr*: appropriate for outward-oriented individuals, corresponding to the Sharia; it is associated with the body, created from the lower clay, and accessible

to disciples (*murīdīn*).

- Higher *fikr*: appropriate for inwardly realized gnostics, corresponding to the Truth (*al-Ḥaqq*); it is associated with the spirit, created from the highest light.

Both levels are meritorious, albeit in different degrees:

- The one who engages in lower *fikr* receives the prophetic maxim: *"An hour of contemplation is better than a year of worship."*

- The one who engages in higher *fikr* attains the maxim: *"An hour of contemplation is better than seventy years of worship."*

Contemplation in the Divine Essence

Regarding *fikr* in the Divine Essence (*al-Ẓāt*), Sheikh Aḥmad al-Ṭayyib further subdivides it:

- Prohibited contemplation – attempting to comprehend the Essence in its absolute reality, which is beyond human capacity.

- Required contemplation – permissible meditation on the Divine Essence in its existential manifestations. This required con-

templation is further stratified:

1. Lower degree – reflection on the existence of the Divine Essence in creation.

2. Higher degree – contemplation in a state of astonishment (*tahajjub*), witnessing the Essence in its perfection, devoid of deficiency or defect.

This gradation demonstrates Sheikh Aḥmad al-Ṭayyib's meticulous concern for balancing awe and insight in spiritual cognition, highlighting that the higher *fikr* leads to a direct, experiential awareness of God while remaining within the bounds of what is spiritually permissible.

In his book *Azāhir al-Riyād*, Sheikh ʿAbd al-Mahmoud Nūr al-Dāʾim (1885–1915) reports a statement attributed to his grandfather, Sheikh Aḥmad al-Ṭayyib, concerning the ignorant jurist (*faqīh*). He said:

"Know that the ignorant jurist is a harmful servant of Allah in matters of commands (*amr*) and prohibitions (*nawāhī*)."

Sheikh al-Ṭayyib referred to Imam al-Junayd (may Allah sanctify his secret), who stated that heedlessness (*ghaflah*) is even more severe (*ashad*) than entering Hell. Its sign is seen in the misdirection of the person's intentions (*ṣarf niyyah*) and in their turning away (*iqbāl*) from the Hereafter.

Based on the prophetic narrations concerning this matter, Sheikh Aḥmad al-Ṭayyib cited several sayings that emphasize the importance of true knowledge (*ʿilm*). Among these are:

- "The scholar among his people (*qawm*) is like the Prophet among his nation."

- "The Sheikh among his people is like the Prophet among his nation."

- "The scholars (*ʿulamāʾ*) are the inheritors of the Prophets."

- "The scholars of my Ummah are like the Prophets of the Children of Israel."

The type of scholar highlighted in these narrations is the scholar whose knowledge is engraved upon the heart by Allah, not merely a scholar whose knowledge exists only on the tongue, as is often the case in our present age. For the latter, their knowledge (*ʿilm*) becomes a testimony (*ḥujjah*) against them, as they pursue worldly ornamentation (*zīnatu al-dunyā*) and wealth, rather than the truth. By this description, such individuals are mubaddalūn (those who replace or distort the truth) and mughayyirūn (those who mislead).

The Prophet (peace and blessings be upon him) said:

"Far removed, far removed are those who change their religion after me,"

meaning those who distort knowledge or lead others

astray—referring specifically to the *mubaddalūn* and *mughayyirūn*.

قال صلى الله عليه وسلم: (بعدا بعدا سحقا سحقا)[232]

And peace be upon him said:" the science is of two kinds: the science of the tongue; which is proof *hujah* upon the son of Adam. And the science of the heart; and that the beneficial science".

Our master Omer b. al-Khatab Allāh be pleased with him said: "what the most am afraidof to this nation, the knower hypocrite, of the tongue. They said how is he be hypocrite a knower? said:" the knower of the tongue, the ignorant of the heart and act[233]"

In the same book, *Azāhir al-Riyād*, Sheikh ʿAbd al-Mahmoud Nūr al-Dāʾim reports Sheikh Aḥmad al-Ṭayyib b. al-Bashīr's view on the ignorant Ṣūfī. He states that a Ṣūfī who is ignorant of Allah's commands (*amr*) and prohibitions (*nawāhī*) is misguided and spiritually harmful—both to himself and to others. Such a person's actions and stillness are driven by whims and desires, rather than by divine guidance. He misclassifies the lawful and unlawful, inverts right and wrong, and modifies his practice according to the inclinations of his ego or the whisperings of the devil.

232-وعن أبي حازم عن سهل بن سعد رضي الله عنه قال: قال النبي صلى الله عليه وآله وسلم: (إني فرطكم على الحوض، من مرَّ عليَّ شرب، ومن شرب لم يظمأ أبداً، ليردنّ عليَّ أقوامٌ أعرفهم ويعرفونني، ثم يُحال بيني وبينهم. قال أبو حازم: فسمعني النعمان بن أبي عياش فقال: هكذا سمعت من سهل؟ فقلت: نعم. فقال: أشهَدُ على أبي سعيد الخدري لسمعتُهُ وهو يزيد فيها: فأقول: إنهم مني. فيُقال: إنك لا تدري ما أحدثوا بعدك. فأقول: سحقاً سحقاً لمن غيّر بعدي).

233- p 204

Sheikh al-Ṭayyib warns that such a Ṣūfī is poisonous to anyone who sits with him, follows him, or seeks religious guidance from him. He has no right to assume leadership in religious matters while lacking proper knowledge, failing to sit with learned scholars, and refusing to submit to those who possess true understanding. The ultimate result of such heedlessness (*ghaflah*) is spiritual ruin: he leads himself and his followers astray, abandons the people of truth, corrupts the Sunnah with innovations, and adopts the manners of the devil.

When this occurs, the devil draws people to the ignorant Ṣūfī, and they flock to him, trusting his authority. He then leads them into immorality (*fujūr*), instills arrogance in their hearts, and confuses obedience with disobedience. Even if he has nominally studied under a Sheikh, his arrogance, pride, and desire for leadership render him incapable of true learning. He fails to distinguish between purity (*ṭahārah*) and impurity (*nāgasa*), between Sunnah and obligatory acts (*farḍ*), and becomes a corrupter in villages and towns, spreading knowledge tainted with deception and vanity. He may exploit others under the guise of modesty (*ḥayā'*), yet his heart remains full of stinginess, arrogance, and heedlessness, ignorant of the true measure of God's provisions, and selling his faith for worldly gain (*dunyā*).

Even when encountering legal or spiritual knowledge, his heart does not transform. He avoids sitting with scholars and remains captivated by songs, po-

ems, and ostentatious forms of dhikr, especially when accompanied by drums. In this state, he drowns in ignorance and pride, becoming a source of corruption for himself and those around him.

Gnostics and Scholars' Praising of him

In his book *Azāhir al-Riyād*, Sheikh ʿAbd al-Mahmoud Nūr al-Dāʾim (ra) reports numerous testimonies regarding the knowledge, character, and spiritual rank of Sheikh Aḥmad al-Ṭayyib b. al-Bashīr (ra). The notable Egyptian scholar al-Amir (ra), when asked about the Sheikh's learning, compared the difference between the inquirer's knowledge and that of the Sheikh to the vast distance between the sky and the earth.

Aḥmad w. ʿĪsā, upon receiving a copy of the Sheikh's *al-Ḥikam*, wrote a letter expressing his admiration, saying: "*Gam'a fa a'a*." Similarly, the renowned jurist and scholar Aḥmad w. Kanan (ra), despite his strictness and criticism of many Ṣūfīs, remarked: "My eyes have never seen a steadfast *walī*—one fully observing the Sharīʿa, committed to renunciation (*zuhd*), turning wholly to Allah, and truthful in reporting the unseen—like Sheikh Aḥmad al-Ṭayyib."

The judge Aḥmad w. al-Kāmil al-Ḥalawī (ra), after studying under the Sheikh at al-Halawīn Cemetery, stated: "By God, if the four madhhabs were to vanish, Sheikh Aḥmad al-Ṭayyib alone could revive them, through his knowledge, qualifications, and scholarly competence." Similarly, Sheikh Aḥmad al-Salawī (ra), who studied under Sheikh al-Amir at al-Azhar, praised

the Sheikh extensively, and his reverence led him to marry one of Sheikh Aḥmad's daughters[234].

Other scholars echoed this admiration. Al-Faqīh Mukhtār al-Shanqītī (ra), upon hearing Sheikh Aḥmad speak, remarked: "Do you not smell the fragrance of the *waliyya*?" The righteous jurist Muhammad w. al-Faqīh Idrīs, known as *Wad-Doleeb*, would enter states of ecstasy and pause his lessons upon hearing the Sheikh's teachings, so as to savor his spiritual presence. Sheikh Muhammad al-Bashīr al-Surrābī recounted that his teacher, Sheikh al-Turayfī b. Sheikh Yūsuf al-ʿIrāqī (ra), repeatedly affirmed: "The age has never produced anyone like Sheikh Aḥmad al-Ṭayyib, and the Prophet (pbuh) forbade any lack of proper respect (*adab*) toward him; whoever disrespects him will not succeed."

It was also reported that members of the ʿIrāqī family once debated over allegiance to a Ṣūfī under Sheikh Aḥmad. One remarked: "Sheikh Yūsuf has undeniable *wilāya*, but my master Sheikh Aḥmad al-Ṭayyib is a boundless sea." Sheikh Yūsuf laughed and repeated: "You are correct" three times.

Other luminaries further affirmed his station. Sayyid Aḥmad b. Idrīs (may Allah sanctify his secret) stated: "By Allah's favor, Sheikh Aḥmad al-Ṭayyib never missed prayer behind the Messenger of Allah, neither in life nor after his passing. He is among the *afrad*." Sayyid Muhammad Othmān al-Mirghānī (ra) remarked that no

234- Abd al-Mahmud Nur Adaim. *Azāhir al-Riyād*. Op.cit. p-151.

age had produced anyone as modest, ascetic, guided, and trustworthy in esoteric knowledge as Sheikh Aḥmad, adding that only Allah knows the true measure of his rank. Sayyid al-Ḥassan al-Mirghānī (ra) declared that no one in Sudan equaled him, except the guidance of his own master, Sheikh ʿAbd al-Qādir al-Jīlānī (ra). Finally, the revered Wali Sheikh Muhammad b. Qamr al-Dīn, known as al-Majdhūb, said: "Whoever wishes to witness the manners of the Messenger of Allah (pbuh) should observe the manners of Sheikh Aḥmad al-Ṭayyib."

These testimonies collectively reflect Sheikh Aḥmad al-Ṭayyib's unparalleled mastery of knowledge, spiritual insight, and moral excellence, recognized by scholars, jurists, and saints alike[235].

235- Ibid: p-151.

Chapter Seven

Continuity of the Renewal-Oriented Trend

The school of Sheikh Aḥmad al-Ṭayyib is, in essence, a school of knowledge and scholars par excellence. It produced God-centered scholars, well-grounded jurists, wise spiritual knowers, committed mujāhidīn, as well as distinguished men of letters and seasoned poets. These figures followed the path of the founding revivalist of the order, adhered to his example, and disseminated his legacy. In their call, they combined Islamic law (sharīʿa) and spiritual truth (ḥaqīqa), bringing the illuminations of the ṭarīqa closer to the wider community.

Over the long historical trajectory of the Sammāniyya order, a large number of writers, poets, and intellectuals emerged from among its Sheikhs, both within Sudan and beyond. Their appearance constituted a pioneering and influential contribution to the dissemination of the teachings and literary heritage of this divinely inspired school. Even within the Sudanese context alone, the Sammāniyya has produced—and continues to

produce—a remarkable number of scholars, intellectuals, and poets.

Dr. Qamar al-Dawla Zayn al-ʿĀbidīn, former Dean of the Faculty of Uṣūl al-Dīn at Omdurman Islamic University, who devoted a scholarly study to al-Ḥikam al-Ṭayyibiyya—also known as al-Nafs al-Raḥmānī fī al-Ṭawr al-Insānī—for which he was awarded a doctoral degree, argues that the intellectual and spiritual project founded by Sheikh Aḥmad al-Ṭayyib al-Bashīr unfolded through two principal and complementary phases: a phase of foundation and construction, and a phase of consolidation and expansion. This periodization is grounded in an analytical reading of the Sheikh's scholarly and pedagogical trajectory, as well as the outcomes and effects of his project within the religious and social sphere.

Building on this analytical framework, the present study adopts this methodological perspective in examining the reformist and renewal-oriented project of Sheikh Aḥmad al-Ṭayyib al-Bashīr. It does so by tracing the defining features of each phase, elucidating their epistemological and pedagogical characteristics, and identifying the tools and mechanisms through which renewal and reform were articulated. This approach allows for a deeper understanding of the project's development within its historical context and of the ex-

tent of its contribution to the renewal of Ṣūfī and religious discourse in Sudan.

Both Sheikh al-Qurashī Wad al-Zayn (1774-1880) and Sheikh Muḥammad Tom Wad Banqa (1764-1851) are regarded as among the most prominent figures who played a pivotal role in the trajectory of the Sammāniyya order following the passing of Sheikh Aḥmad al-Ṭayyib al-Bashīr, despite the large number of his outstanding disciples who contributed significantly to disseminating the teachings and literature of the order and consolidating its presence across various regions of Sudan. The particular distinction of these two figures, however, lies in the nature of the roles they assumed and in the far-reaching spiritual, social, and political consequences that resulted from their activities.

The importance of Sheikh al-Qurashī Wad al-Zayn is especially evident in his role as the spiritual guide of the descendants of Sheikh Aḥmad al-Ṭayyib, the founder of the order. Indeed, the spiritual lineage of these descendants as a whole trace back to him, making him a central link in the continuity of the Sammāniyya chain within the Ṭayyibī family itself. Beyond this internal function, Sheikh al-Qurashī's significance extends to a broader sphere through his role as the spiritual mentor of the Mahdī, leader of the Mahdist move-

ment. This association imparted a clear political dimension to the Sammāniyya order and endowed it with an influence that transcended the purely spiritual domain to enter the public and activist spheres—a dimension that has been examined in a number of contemporary studies analyzing the relationship between Ṣūfīsm and politics in Sudan (see Amānī al-ʿUbayd 1997; ʿSalih 2015).

Sheikh Muḥammad Tom wad Banqa, by contrast, is viewed as a key witness to a critical phase in the history of the Yaʿqūbāb Ṣūfī lineage, as his lifetime coincided with the transformation of this lineage from the Qādiriyya al-Bahāriyya to the Sammāniyya order. Academic studies of Sudanese Ṣūfīsm indicate that his grandfather, Sheikh Banqa Abū Yaʿqūb, is considered the second most prominent figure in the country to have received the Ṣūfī path directly from Sheikh Tāj al-Dīn al-Bahārī, a fact that accords Sheikh Muḥammad Tūm a distinctive position in the history of the transmission and interpenetration of Ṣūfī orders. His particular importance derives from the central role he played in spreading the Sammāniyya order in the regions of Sennar, the White Nile, and Kordofan, where he is credited with having laid the foundations for its institutional and social presence, as noted in the works of McHugh 1994, ʿAlī Ṣāliḥ Karrār 1992, and Salih 2015.

Following the passing of Sheikh Aḥmad al-Ṭayyib, the phase of renewal entered a stage of consolidation and scholarly expansion, most clearly inaugurated by his grandson, Sheikh ʿAbd al-Maḥmūd Nūr al-Dāʾim (1845–1915). He is widely regarded as the first to articulate this phase in a conscious and systematic manner, uniting prolific authorship with active spiritual guidance. Through an extensive corpus of eighty-four works spanning experiential and gnostic knowledge as well as the Arabic sciences in both prose and poetry, he reinforced the standing of the Sammāniyya order and Sudanese Ṣūfīsm , while also linking them to broader currents in the Islamic world. In addition, he preserved and revitalized the Sammānī intellectual heritage by collecting, editing, verifying, explicating, and expanding the works of earlier masters, supplementing them with his own original compositions, summaries, abridgements, poetic elaborations, and commentaries. This comprehensive effort rendered the tradition more accessible, coherent, and fruitful for students and scholars alike. Concurrently, through the establishment of numerous Ṣūfī centers and lodges within and beyond Sudan, all connected to his Sammāniyya lineage, he significantly expanded the order's reach and consolidated its transregional presence. The noted historian S.P. O'Fahey has described him as one of the major writers of

the Nioltic Sudan, in his words: 'Still unprecedented in the history of *Ṣūfī* scholarship and Arabic literature. He left his mark on the history of Sammāni thought. Through his scholarship, his travels and contacts, Ábd al-Mahmud is one of the major writers of the Nioltic Sudan, in the late 19th and early 20th centuries[236]. While in the words of Amani Muḥammad El-Obeid (1997) he is one of the scholars of the Sammāniyya in Sudan, she writes: "Ṭabat centre of Abd al-Mahmoud Nūr al-Dā'im represents a continuation of the dualistic nature of Aḥmad al-Ṭayyib al-Bashīr". Abd al-Mahmoud Nūr al-Dā'im, the founder of the centre is known to be one of the celebrated scholars of the Sammāniyya *ṭarīqa* in Sudan. His writings are archetype of *Ṣūfī* – orthodox formula. His poems are in perfect Arabic language. Thus, the influence of this centre in writing in perfect Arabic language is noticeable[237].

Muḥammad Sharīf Nūr al-Dāʾim (1841-1907) — an educator, poet, man of letters, spiritual guide, and author—was one of the most prominent and influential figures of the Sammāniyya order. He is widely regarded as the principal teacher of

236- S, P, O'fahey, 1994:98, Arabic Literature of Africa. Volume 1.The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden Netherland.
237-Amani Moḥammad El-Obeid. The Sammāniyya ṭarīqa in the Sudan, unpublished M.Sc. in political Science, University of Khartoum, faculty of Economic and Social Studies, 1997, p.122.

Imam Muḥammad Aḥmad al-Mahdī, the leader of the Mahdist movement in Sudan. Occupying a distinguished scholarly and spiritual position within the order, he played a significant role in reviving the reformist and renewal-oriented legacy of his grandfather, Shaykh Aḥmad al-Ṭayyib al-Bashīr. His intellectual vision was marked by broad Islamic horizons, most notably reflected in his early advocacy for the unity of the Islamic world. This vision was clearly articulated during his visit to Sultan ʿAbd al-Ḥamīd II, with whom he discussed the possibility of unifying the Islamic Caliphate with the Islamic state of Bornu and the Shahniyya state in Iran. These ideas and reflections were documented in his work *al-Ibāna fī Ziyārat al-Istāna* (*Clarification on the Visit to Istanbul*), which reveals the reformist and political dimensions of his thought alongside his literary and intellectual concerns[238].

In *Imām al-Mahdī Lawha Li Thair Sudani* book, the prominent Sudanese historian Muḥammad Saʿīd al-Qaddāl (d. 2008) describes Shaykh Muḥammad Sharīf Nūr al-Dāʾim as a renowned Ṣūfī authority in the region between Berber and Khartoum. He identifies him as the grandson of Shaykh Aḥmad al-Ṭayyib al-Bashīr, the founder of the Sammāniyya order in Sudan, and notes his

238- Abdualgalil. Salih. The Sammāniyya. op. cit. p- 285.

widespread reputation—known as “the man of Umm Marrīḥ”—for sanctity and righteousness. Al-Qaddāl emphasizes that large numbers of followers from diverse regions sought initiation at his hands. It was to this distinguished figure that Muḥammad Aḥmad turned, recognizing in him a shaykh of exceptional spiritual stature, renowned for his extensive travels in pursuit of knowledge and his close association with leading scholars[239].

Among the most prominent Sammāni figures who played a decisive role in Sudanese religious, political, and social life—and who ultimately emerged as a national figure—was Imam Muḥammad Aḥmad al-Mahdī. al-Mahdī (born August 12, 1844—died June 22, 1885, Omdurman, Sudan) was the creator of a vast Islamic state extending from the Red Sea to Central Africa and founder of a movement that remained influential in Sudan a century later. As a youth he moved from orthodox religious study to a mystical interpretation of Islam. In 1881 he proclaimed his divine mission to purify Islam and the governments that defiled it. His extensive campaign culminated in the capture of Khartoum (January 26, 1885). He then established a theocratic state in the Sudan, with its capital at Omdurman.

239- See Mohammad Sa›id al-Qaddal. Imam al-Mahdi, 1992, p:52

> He joined the Sammāniyyah order and grew to manhood in a wholly Sudanese religious setting, purposely separating himself from the official ruling class. By now the young man had begun to attract his own disciples and, in 1870, moved with them to a hermitage on Abā Island in the White Nile, 175 miles south of Khartoum[240].

Drawing on the religious, social, and political legacy of the Mahdiyya, the National Umma Party was formed under the leadership of Sayyid ʿAbd al-Raḥmān al-Mahdī. The party went on to play a major role in Sudan's struggle for independence and subsequently became a central actor in the country's post-independence political life and transformations.

> Within the reformist Ṣūfī school founded by Sheikh Aḥmad al-Ṭayyib al-Bashīr, Sheikh Qarīb Allāh ibn Abū Ṣāliḥ (1866-1936) emerged as a leading figure in its later phase. He played a pioneering role in urbanizing the Sammāniyya tradition through the establishment of its first city-based center in Wad Nubāwī, Omdurman, which became a major hub of religious, intellectual, and spiritual activity. A scholar, realized gnostic, and accomplished Ṣūfī poet, he enriched the tradi-

240- https://www.britannica.com/biography/al-Mahdi-Sudanese-religious-leader

tion through his dīwān *Rashafāt al-Madām* and through training disciples who went on to found further Sammāniyya centers in Khartoum. Besides his wide knowledge as an *Alim* and his insistence on going in accordance with *Shari'a*, Shaikh Qarib Allāh was famous for *karāma* – making"[241].

Alongside him, Sheikh al-Sammānī wad al-Bashīr wad Nūr al-Dāʾim (1850-1967) stood out as a formative figure in shaping the Sammāniyya's popular and social presence in Sudan. His renewalist method emphasized simplicity and accessibility, aligning Ṣūfī practice with the lived realities of nomadic and pastoral communities. Drawing on an approachable Qādirī heritage, he focused on ethical formation, sound belief, and regular devotional practice, thereby deepening the order's spiritual and social influence across diverse segments of Sudanese society.

The success of his mission was closely tied to the qualities he embodied: profound knowledge of God, exemplary religious character, piety, asceticism, spiritual authority, and what was widely recognized as steadfastness and spiritual grace. Alongside his significant religious role in spiritual guidance, Sheikh al-Sammānī also played a no-

241- Amani El-Obeid, Mohammad.The Sammāniyya ṭarīqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum. 1997, p:158.

table social role, most visibly through the establishment of two major centers of guidance and reform—Ṭābat Sheikh al-Sammānī and Umm ʿAydān Sheikh al-Sammānī—which represented a natural extension of the reformist and renewalist efforts initiated by Sheikh Aḥmad al-Ṭayyib al-Bashīr.

Sheikh al-Sammānī wad al-Bashīr established the village of Umm ʿAydān as a major center of religious guidance and Ṣūfī life, with its masīd becoming the defining landmark of both the village and the wider al-Dinder region. Through his efforts, and later those of his son Sheikh al-Bakrī al-Sammānī (1954 -), the Sammānī–Qādirī tradition spread widely across eastern Sennar and its surroundings, attracting broad adherence among Arab and Fulani communities and extending its spiritual influence deep into al-Dinder.

Another key figure of the Sammānī tradition was Sheikh ʿAbd al-Maḥmūd al-Ḥifyān (1919-1973), a major intellectual and gnostic authority who sought to renew Islamic Ṣūfīsm by engaging modern scientific thought while remaining firmly grounded in Islamic law. Through his extensive writings—most notably the multi-volume *Naẓarāt fī al-Taṣawwuf al-Islāmī*—he addressed sensitive and long-debated Ṣūfī issues with rigor and clarity. His exceptional scholarship earned

wide recognition across the Arab world, surprising many who assumed formal training at major institutions, and ultimately led to academic honors acknowledging the depth and originality of his intellectual legacy.

Sheikh ʿAbd al-Maḥmūd al-Ḥifyān (1919-1973), thus emerged as a remarkable intellectual figure who surprised the Sudanese scholarly scene. Although he passed away at a relatively young age—barely exceeding fifty years—he left behind a rich intellectual legacy, particularly in Islamic and Ṣūfī thought, comprising more than thirty works. His most famous contribution remains the series *Naẓarāt fī al-Taṣawwuf al-Islāmī*, consisting of ten volumes, each averaging over four hundred pages. Four of these volumes were published under the titles *al-Taṣawwuf al-Islāmī: al-Manhaj, Aṭwār al-Taṣawwuf, Ḥawl al-Bīʾa wa-l-Samāʿ*, and *Ṭuhr wa-Ṣalāh.*

Sheikh al-Ḥifyān's writings are distinguished by their systematic method, encyclopedic scope, and rigorous argumentation, firmly grounded in sound scholarly, legal, and ethical principles. He addressed complex and controversial Ṣūfī issues—such as music and the spiritual environment—through respectful and balanced critical engagement with major scholars, demonstrating intellectual generosity and refined scholarly eti-

quette even in disagreement.

Al-Ḥafyan was among those endowed with eloquence and a mellifluous tongue rarely matched by his contemporaries. His discourse bore the stamp of the Ṣūfī gnostic, capable of unraveling the *ṭalāsim* of hidden meanings and esoteric secrets. Consequently, he authored numerous works of diverse scope and subject matter, unified by a dominant thematic concern with ʿ*irfān* (gnosis)[242].

'A great *Ṣūfī* leader, an accomplished Māliki scholar, a poet and an erudite, spiritual writer, the late al-Shaykh Ábd al-Mahmud al-Ḥafyan of Ṭabat (1919-1973), author of The Bequest (*al-Wasiyya*), left a great legacy of scholarly works in all fields of the traditional Islāmic sciences. More... Yet although his contributions to the science of the sharīǎ are outstanding, it is his contributions in the field of ḥaqiqa that most highly rank him amongst the most distinguished of *Ṣūfī* Muslims. The *Wasiyya*, The Bequest, is but an approximation of the deep yet elegantly and lucidly stated meanings of the *sharīǎ* and the *ḥaqiqa* of Islām. It addresses not only the followers of the Sama'aniyya Order, or even all Muslims, but all men and women, young and old, who care to listen to the advice of a noble spirit and a great *Ṣūfī* Muslim,

242- *Mausuat ahal al-Dhikr bi ll'Sudan*, Khartoum, Vol-1, 2004:1385

whose influence transcends his time and place[243].

Continuing the reformist Ṣūfī legacy of Sheikh Aḥmad al-Ṭayyib al-Bashīr and Sheikh Qarīb Allāh, Sheikh al-Fātiḥ Qarīb Allāh (1915-1986), and his son Sheikh Ḥasan al-Fātiḥ Qarīb Allāh (1936- 2005), emerged as key figures from the Qarīb Allāh center. Sheikh al-Fātiḥ, in particular, played a pivotal role in extending the Sammāniyya ṭarīqa beyond Sudan into Africa, especially Nigeria, through his disciple Sheikh Muḥammad Nāṣir Kubrā, whose following in Kano reached vast numbers, illustrating the wide reach and enduring impact of this reformist Ṣūfī expansion. In 1949, Nāṣir performed the pilgrimage and met the new Khalīfa, Shaykh Hāshim, as well as Shaykh Muḥammad of Mauritania. On his return, he traveled to Sudan, where he met Shaykh Muḥammad al-Fātiḥ b. Shaykh Qarīb Allāh, the Khalīfa of the Sudanese Sammāniyya, and visited other Arab countries, acquiring further knowledge of ḥaḍra and bandīrī organizational practices. By 1950, Nāṣir had developed a notably eclectic and versatile religious profile that surpassed that of his teachers. Through his ability to render Ṣūfī practices socially acceptable to a broader audience, he facilitated the expansion of the Qādiriyya order

243- http://www.islamicbookstore.com/b9771.html.

throughout the country[244].

Khalifa Sheikh Qaribullah Sheikh Muhammad Nasir Kabara Al-Malikiy, Al-Ash'ariy, Al-Qadiriy (born 17 February 1959) is the leader of the Qadriyyah Ṣūfī Movement in Nigeria and the West African region. He became the Khalifa in 1996 after the death of his father, Sheikh Muhammad Nasir Kabara. With adherents stretching from Chad basin to the Senegambia, the Qadriyyah Ṭarīqa is the most focused concentration of Ṣūfī adherents in post-colonial Africa[245].

It worth noting that the Sammāniyya ṭarīqa in Negira centre of Sheikh Muhammad Nasser Kabra is known as the Qadiriyya.

The impact of Sheikh al-Fātiḥ's renewalist approach is also evident through a number of his other disciples, including Sheikh Bābakir Aḥmad Bābakir. Shaykh Babikir Ahmed Babikir is the Imam and Spiritual Director of Islamia School. He studied the Islamic Sciences in Sudan under Shaykh Fatih Qaribullah, the grandson of the Great Shaykh Ahmed al-Tayyib. A charismatic and much loved figure[246]

244- Abdulgalil. Salih. The Sammāniyya, op. cit. p 171
245-https://en.wikipedia.org/wiki/Qaribullah_Nasiru_Kabara#:~:text=Khalifa%20Sheikh%20Qaribullah%20Sheikh%20Muhammad,and%20the%20West%20African%20region.
246- https://www.iidr.org/people/14-babikar-ahmed-babikar/

The renewal and reformist Ṣūfī project within the Qarībī–Ṭayyibī–Sammānī lineage continued through Sheikh Professor Ḥasan al-Fātiḥ Qarīb Allāh (1936-2005), who uniquely combined academic leadership with spiritual authority. As both Director of Omdurman Islamic University and spiritual successor to his father, he advanced a scholarly method of Ṣūfī renewal through extensive teaching, prolific authorship, and sustained efforts to integrate Ṣūfī values into Sudanese higher education.

'Qarīb Allāh is a scholar who has taught in various universities and was for several years the chancellor (president) of the Omdurman Islāmic University. He has also written and published over 100 books, following a pattern established by his spiritual lineage26. 'The literary tradition within the descendants of Aḥmad al-Ṭayyib has flourished ever since at the various Sammāni centres in Omdurman, Ṭabat and elsewhere. The Qarýbiyya branch in Omdurman, whose present (1993) Shaykh is Dr. Ḥasan Muḥammad al-Fatiḥ Qarib Allāh, has been particularly effective in adapting the Sammāniyya tradition to a modern urban context[247]. Shaykh Ḥasan has great fame,

247- S, P, O'fahey, S, R. Arabic Literature of Africa. Volume 1.The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. Netherland.1994, p .7.
28 - http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=

as a Sammāniyya Shaykh whom made contributions, to the *Ṣūfī* movement, in Sudan and added to the legacy built by his father, and grandfather before him. 'But the *Shaykhdom* of professor Ḥasan al- Fatiḥ, based on *Ṣūfī ṭarīqa,* has transferred the *Ṣūfī ṭariq*, as a way for the common, to the choice or selection of cultured class, educated elite aswell wealthy class[248].

Sheikh Hasan Qarīb Allāh sums up the Ṣūfī mandate thus: "The Ṣūfī should do good for people and follow the way of the Prophet Mohammed. He should be tolerant with his family, neighbors and allothers in the world."[249]

Muḥammad Qarīb Allāh, Shaykh of the Qarībiyya Sammāniyya *ṭarīqa*, one time Vice-Chancellor of the Omdurman Islamic University, a discerning collector of manuscripts on Ṣūfīsm from all over the Middle East, and a longterm member of the Egyptian Higher Ṣūfī Council; he was a prolific scholar, particularly on issues of education, and a wonderful leader of *dhikr*[250].

248-http://www.google.com.ly/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCgQFjAA&url=http%3A%2F%2Fwww.almesbar

249- Ibtisam. Mirghani. *Tatwir al-Fikr al-Tarbui fi Atriqa ASammāniyya.* Op.cit, p216.

250- R.S. O›FAHEY.SOME RECENT PUBLICATIONS FROM AND ABOUT THE SUDAN.*Sudanic Africa*
Vol. 16 (2005), pp. 137-153 (17 pages).https://www.jstor.org/stable/25653430?read-now=1&refreqid=excelsior%3A8ad8685839076b5ce872f00fdac5adcf&seq=14#page_scan_tab_contents

‘Professor Shaykh Ḥasan al-Fatiḥ Qarīb Allāh skillfully joined between the personal religiosity, as well academic studies of religion, for you never touch in his writings and his educational behaviour, any contradiction, for he established a solid bridge between the *shari’a* and the *ḥaqiqa*, and between the Reason and the heart. His academic promotion goes along side, his promotion in *Ṣūfīsm* stations. So, when he attained the professorship, in turn he sat at the top of *ṭarīqa* Sammāniyya Tayebiyya Qarībiyya. The *Ṣūfīsm* institution in which he had grown up, never prevent him of evolution, in the academic institutions, until he attained the chair of the vice- chancellor of Omdurman Islāmic University[251].

Alongside institutional and scholarly renewal, Ṣūfī poetry played a central role in articulating reformist ideas. The poet al-Makkāwī Muḥammad Balah (d. 1948) emerged as a leading voice who expressed the renewalist vision initiated by Sheikh Aḥmad al-Ṭayyib al-Bashīr, continuing a tradition earlier shaped by Sheikh ʿAbd al-Maḥmūd Nūr al-Dāʾim. This poetic renewal was further embodied by figures such as Sheikh Hāshim al-Sheikh ʿAbd al-Maḥmūd 1905 -1969), Sheikh Muḥammad al-Ṣābūnībī1898-1984)) and

251- SeeṬariq el-Sharīf. *Majalat Fada’at.* Issue No 15, published by Sudan national corporation of Radio and TV. Khartoum, 2005, p.28- 37.

especially Sheikh ʿAbd al-Raḥīm al-Burāʿī (1923-2005), whose wide religious and social influence made him a comprehensive model of reformist Ṣūfī leadership.

According to Solomon (2010), Issa (2006), Amani (1998), and Salih (2020), he is regarded as a social reformer whose efforts were directed toward combating harmful practices within his community, such as alcohol consumption and female circumcision. These reform initiatives began in the 1940s. Moreover, in order to encourage marriage among young people, he organized what became known as collective marriages on an annual basis from that period until his passing in 2005. This initiative proved to be a highly successful project under his leadership.

The Sammāniyya reformist tradition manifested in diverse forms shaped by context and individual aptitude, rather than adhering to a single model of renewal. A notable example of this diversity is Sheikh Muḥammad Aḥmad Abū ʿEzzah (1926-2021), whose contribution took the form of long-term Qurʾānic education rather than conventional Ṣūfī leadership. Through the *khalwa* he established in North Kordofan, he devoted seven decades to training successive generations, producing thousands of students and inspiring the spread of Qurʾānic schools across Sudan. His work rep-

resents a distinct yet integral trajectory of reform within the broader Sammāniyya renewal movement[252].

This assessment argues for the continued vitality of Sheikh Aḥmad al-Ṭayyib al-Bashīr's renewalist project into 2026, drawing on documentary research completed in 2015 and fieldwork conducted in 2013 at major Sammāniyya centers in Sudan. The findings indicate sustained religious, spiritual, social, and cultural activity across these institutions, albeit with contextual variations. The expanding digital presence of these centers, particularly through online broadcasting of religious events, further substantiates the project's continuity. Collectively, these empirical indicators demonstrate the institutional resilience of the Sammāniyya order and the enduring adaptability of al-Bashīr's renewalist vision to contemporary social and technological contexts.

Likewise, Dr. Sheikh ʿAbd al-Jabbār al-Mubārak (1945–2003) made notable scholarly contributions through his written, audio, and visual works in Islamic sciences and the jurisprudence of the Sammānī path.

252- Abdulgalil. Salih. The Sammāniyya: History, Doctrine and Future. Op.cit. p 210.

Taken together, these figures demonstrate that the Sammāniyya order has sustained a powerful renewalist trajectory—one rooted in knowledge, ethical discipline, social engagement, and intellectual openness—making it one of the most dynamic and influential Ṣūfī traditions in Sudanese history.

Within the framework of my assessment of the continuity of Sheikh Aḥmad al-Ṭayyib al-Bashīr's renewalist project up to the present moment (2026), it is worth noting that in 2015 I completed a documentary study on the Sammāniyya ṭarīqa. This work was the outcome of field visits conducted in 2013 to its principal centers in Sudan—centers that serve as hubs for extensive networks of affiliated lodges and subsidiary institutions across various regions. These visits demonstrated that religious, daʿwa-oriented, spiritual, social, and cultural activities within these centers remain ongoing and marked by a high degree of vitality, albeit with variations in intensity and form from one center to another. The documentary effort encompassed the documentation of more than one major Sammāniyya center, thereby providing a relatively comprehensive picture of the order's contemporary condition and institutional practices.

Furthermore, the growing presence of many of these centers on the internet—particularly through the live streaming of their activities and the regular sharing of their diverse religious events and celebrations—has further reinforced and made visible this continuity within the digital public sphere. Taken together, these

indicators constitute strong scholarly evidence of the vitality of the renewalist project initiated by Sheikh Aḥmad al-Ṭayyib al-Bashīr and of its capacity to endure and adapt to contemporary social and technological transformations.

Many scholars of Sudanese Ṣūfīsm agree that the revivalist of Ṣūfīsm in Sudan, in the profound scientific and methodological sense, is:

Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr (d. 1239 AH / 1823 CE)

This assessment rests on interrelated historical, intellectual, and pedagogical grounds, most notably the following:

Methodological, not merely formal, renewal Sheikh Aḥmad al-Ṭayyib's renewal was not limited to reviving litanies or expanding the numerical spread of Ṣūfī orders. Rather, it constituted a renewal of the methodology of Ṣūfīsm itself. He reconstructed the relationship between Islamic law (*sharīʿa*) and spiritual truth (*ḥaqīqa*) on a solid scholarly foundation, rejecting any dichotomy between the outward and inward dimensions of religion. In this sense, he embodied the model of a jurist–mystic who combined knowledge and spiritual realization, rather than that of an isolated ascetic.

Integrating Ṣūfīsm into institutionalized knowledge He transformed Ṣūfīsm into a discipline to be studied, reflected upon, and critically engaged, not merely a set

of emotional or devotional practices. This is evident in the breadth of his writings and in his encyclopedic intellectual formation, which encompassed jurisprudence, ḥadīth, theology (*kalām*), Ṣūfism, astronomy, mathematics, and other sciences—an unprecedented synthesis in the Sudanese milieu of his time.

Founding a lasting reformist school
His influence did not end with his lifetime. He established a reformist Ṣūfī school whose intellectual and spiritual productivity extended over two centuries, producing prominent scholars and revivalists such as ʿAbd al-Maḥmūd Nūr al-Dāʾim, Qarīb Allāh, al-Ḥifyān, Ḥasan al-Fātiḥ, and al-Barʿī, among others. Such continuity is a central criterion for evaluating genuine renewal.

Linking Ṣūfism to social and political reality
Within his school, Ṣūfism moved beyond individual asceticism toward social reform and human formation. This transformation had a significant impact on Sudanese society and contributed to preparing the ground for later major reform movements, most notably the Mahdist movement.

Testimony of contemporary scholars
Several modern researchers—including Dr. Qamar al-Dawla Zayn al-ʿĀbidīn—have affirmed that Sheikh Aḥmad al-Ṭayyib was a pioneer of religious revival and spiritual renewal in Sudan in the late twelfth and early thirteenth centuries AH, and that his intellectual, social, and spiritual influence is undeniable. Schol-

arly conclusion, if renewal is measured by:

- depth of methodology,
- comprehensiveness of vision,
- continuity of impact,
- integration of knowledge and spiritual practice, and
- influence on society and history.

Then Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr is the most deserving figure to be described as the revivalist of Ṣūfīsm in Sudan, not as a rhetorical claim, but according to rigorous historical and scholarly criteria.

The Sammāniyya order succeeded in presenting itself through the dynamics of the local Sudanese context, distinguished by its rich intellectual and spiritual contributions. It also demonstrated a well-recognized capacity for openness toward all segments of society and for accommodating their leadership aspirations. This was achieved through the order's established practice of granting the rank of mashīkhah on the basis of merit, qualification, and communal acceptance, even when the recipient was not among the descendants of the founding shaykh, Aḥmad al-Ṭayyib al-Bashīr (the Ṭayyibī family). By integrating individuals of scholarly competence and spiritual aptitude, the Sammāniyya was able to exert considerable influence over the Sufi cultural sphere through its mystical poetry and devotional

chants[253].

However, due to the institutional stagnation that has characterized the order in recent decades, this openness has largely given way to a hereditary approach to leadership. As a result, the Sammāniyya order now faces the challenge of renewal and modern engagement more urgently than ever before[254].

This study i.e *Sheikh Aḥmad Al-Ṭayyib Al-Bashir: The Revivalist of Ṣūfism in Sudan 1824-1742 A Study of Ṣūfī Renewal in the Late Funj Sultanate and Early Turco-Egyptian Periods*- emphasizes the importance of continuing the renewal of the Sammāniyya Order, as initiated by its founders, Sheikh Muhammad Al-Sammān and Sheikh Ahmad al-Tayyib. The research shows that renewal in this order is not merely about preserving the traditional heritage of ancestors and past sheikhs, but rather involves continuous effort in following the spiritual path and practicing its rituals in a way that aligns with the spirit of the times.

One of the central pillars of this renewal is the pursuit of religious knowledge and spiritual studies, through sitting with scholars and keeping up with intellectual developments, which strengthens the disciple's awareness and spiritual capacity. This process goes beyond learning, encompassing personal diligence in the path, avoiding blind imitation, and cultivating an informed personal understand-

253- Walid Muhammad Al-Tayyib. *Al-Tariqa Al-Sammaniyya fi Asudan wa Su'al al-Hawiyya. Al-Misbar.* https://almesbar.online/product/%D8%A7%D9%84%D8%B7%D8%B1%D9%8A%D9%82%D8%A9

254- Ibid.

ing grounded in the principles and teachings of the order.

Renewal also entails modernizing the Sammāniyya Ṣūfī discourse to make it appealing to contemporary generations, while preserving the essence of the spiritual and ethical values as established by the founders. This includes integrating spiritual values with contemporary issues, so the order provides practical Ṣūfī guidance that addresses the needs of modern society. Furthermore, renewal involves fostering communal and social spirituality through gatherings for dhikr, study circles, and charitable work, thereby enhancing the order's influence within society. This is closely connected to upholding ethical and human values as the foundation of both individual and collective spiritual experience, emphasizing honor, truthfulness, and compassion.

In conclusion, this study emphasizes the need to establish a dedicated academic centre for the Sammāniyya Order, bringing together all the order's centres spread across Sudan and abroad. This centre would focus on preserving the rich scientific, spiritual, and social heritage of the order, with particular attention to publishing and printing its scholarly works to ensure accessibility for researchers and enthusiasts. Moreover, the centre should promote authorship and translation of the order's heritage, thereby expanding the reach of this valuable legacy to a new generation of followers and scholars.

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Appendix (B)

The Khalwati *sanad* of the Sammāniyya

1- Allāh (SWT)

2- Giberial

3- The prophet (PBUH)

4- Ali Ibn Abi-Talib

5- Al-Hassan al-Baṣri

6- Habib al-Ajami

7- Dawud Ibn. Nasir al-Tai

8- Maruf al-Karakhi

9- al-Sari Ibn Miflis al-Saqati

10-al-Junayid b. Muhammad

11-Memshad al-Dīnūri

12- Muhammad al-Dīnūri

13- Muhammad Ibn. Muhammad al-Bakrī

14-Wajeh al-Dīn al-Qadi

15-Omer al-Bakrī

16-Yahiya al-Bakubi

17-Abu.al.Najeeb al.Sehrawrādi

18-Qutb al-Dīn al-Abhari

19-Rukn al-Dīn Muhammad al-Najashi

20-Shehab al-Dīn Muhammad al-Sherazi

21-Sayidi Muhammad Gamal al-Dīn al-Tebrizi

22-Ibrāhim al-Zahid al-Jilani

23- Muhammad al-Khalwati

24-Omer al-Khalwati

25- Muhammad Umbraam

26-Al-Ḥājj Ezadin

27-Pir Sad al-Dīn al-Khayali

28-Sayidi Abu-Zakarih Yahiya al-Shiarwani

29-Sayidi pir Muhammad Baha al-Dīn al-Shirawani

30-Jalabi Sultan al-Aqdasi

31-Khair al.Dīn al-Tuqadi

32-Sheikh Shaban Afandi

33-Sheikh Muhi al-Din al-Qas̱tamuni

34-Sayidi Omer al-Fuadi

35-Ismail al-Jarmui

36-Ali Qara Basha

37-ASheikh Muṣṭafā afandi al-Tabarani

38-Sheikh ʾAbd al-Atif al-Khalwati

39-Sayidi, the grand Us̱taz Shiekh Muṣṭafā al-Bakrī al-

Ṣeḍiqi

40-Sayidi Sheikh Muhammad b. ʾAbd al-Karīm al-Sammān

41-Sayidi Sheikh Aḥmad al-ṬayyibI b. al-Bashîr

Appendix (A)

The Gadiri *sanad* of the Sammāniyya

1-Allāh (SWT)

2-Sayidan Giberil

3-Sayidan Muhammad (572)

4-Sayidan Ali (d.32.H.A)

5-Sheikh Hassan al-Baṣri

6-Sayidi Habib al-Ajami

7-Sayidi Dawud aL-Tai (d.165 or 166 H.A)

8-Sayidi Abu-Mahzuz Maruf al-Karakhi (d.200 H.A)

9-Sayidi Al-Sari b. Miflis al-Saqati (d.253 H.A)

10-Sayidi Abu-al-Gasim al.-Junyid (d.297 H.A)

11-Sayidi Abū-Bakr Dalf al-Shebli (247- 334 H.A)

12-Sayidi Abu-Fadal al-Tamimi (d.410.H.A)

13-Sayidi Abu-al.Faraj al-Tartusi (d.440 H.A0

14-Sayidi Abu-Alhassan al-Hakari (d.480 H.A)

15-Sydi al-qadi abu-Said al-Makhzumi (464 – 513 H.A0

16-Sayidi al-Sheikh ʾAbd al-Qādir al-Jayilni (1077 - 1164)

17-Sheikh Ali al-Hadadi (d.596 H.A)

18-Al-Sheikh Qarīb Allāh al-Saih (985 H.A)

19-Al-Sheikh Aiz al-Fatah

20-AL.-Sheikh Qassim b. Muhammad al-Baghdadi

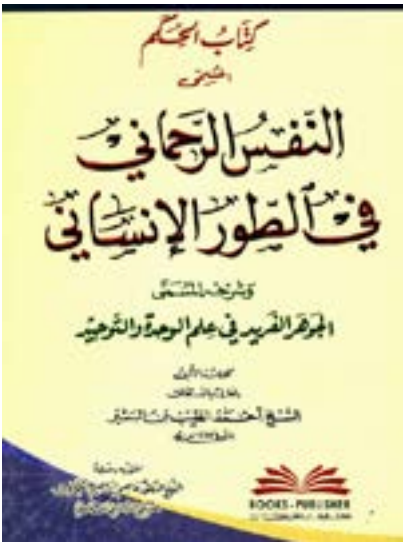
21-Sheikh Muhammad Saddiq

22-Al-Sheikh Muhammad Aqilat

23-Al-Sheikh Muhammad Ṭahir al-Madani (d.1780)

24-Al-Sheikh Muhammad b.ʾAbd al-Karīm al-Sammān (1719- 1775)

25-Al-Sheikh Aḥmad al-Ṭayyibb. al-Bashîr (1742 - 1824)483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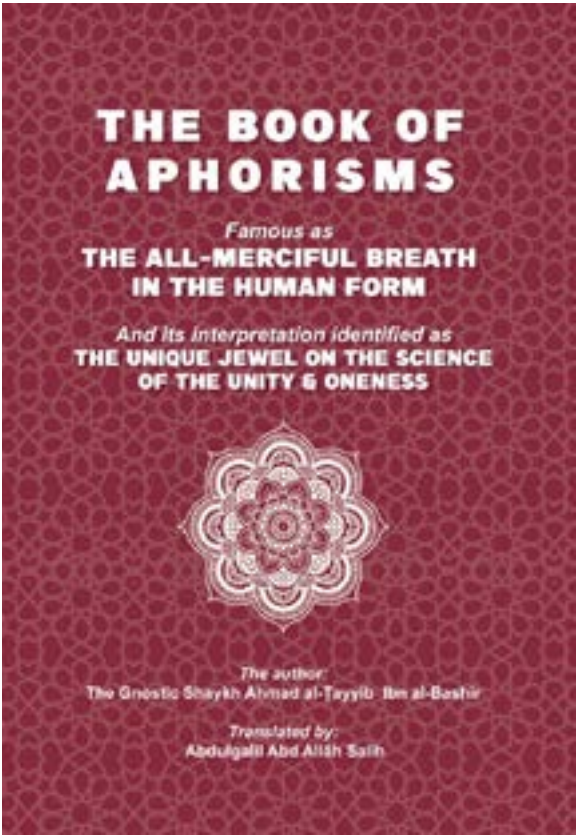
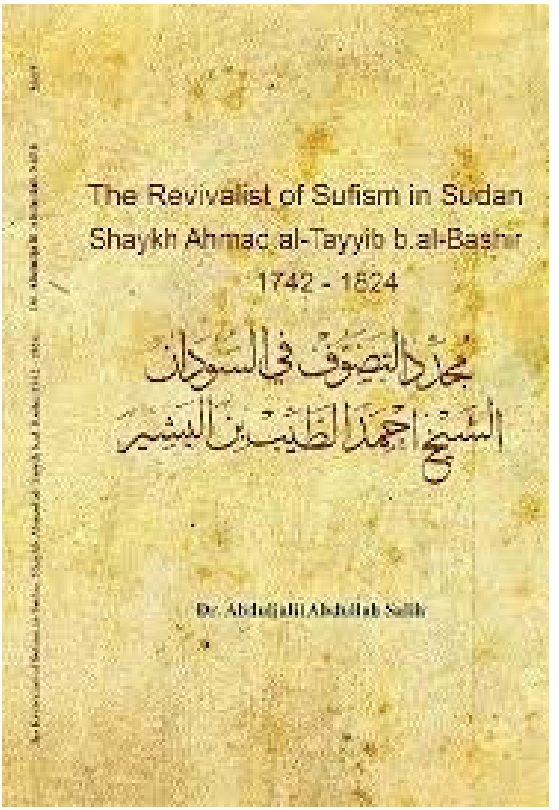
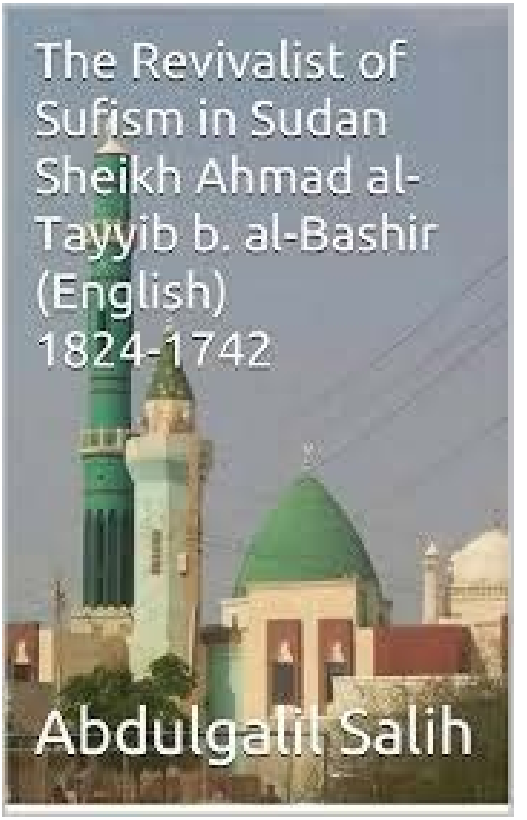
الشيخ احمد الطيب بن الشيخ البشير
رضي الله عنهم


THE BOOK OF APHORISMS
Famous as
THE ALL-MERCIFUL BREATH IN THE HUMAN FORM
And its interpretation identified as
THE UNIQUE JEWEL ON THE SCIENCE OF THE UNITY & ONENESS
The author:
The Gnostic Shaykh Ahmad al-Tayyib Ibn al-Bashir
Translated by:
Abdulgalil Abd Allah Salih


The Revivalist of Sufism in Sudan
Shaykh Ahmad al-Tayyib b.al-Bashir
1742 - 1824
مجدد التصوف في السودان
الشيخ احمد الطيب بن البشير
Dr. Abduljalil Abdullah Salih


The Revivalist of Sufism in Sudan Sheikh Ahmad al-Tayyib b. al-Bashir (English) 1824-1742
Abdulgalil Salih

This book represents a scholarly attempt to introduce a Sudanese Ṣūfī figure of great significance, particularly as the originator of a pioneering renewal project in the field of Islamic mysticism in Sudan. Sheikh Aḥmad al-Ṭayyib al-Bashīr (1742–1824) is regarded as the first founder of this project, having initiated its intellectual and spiritual trajectory, which was later developed and consolidated by his disciples and descendants within the Sudanese context.

The book seeks to highlight the main features of this renewal project, elucidate its scholarly and pedagogical dimensions, and examine its role in shaping the later contours of Sudanese Ṣūfism.

The book seeks to address a number of key questions, including: Was Sheikh Aḥmad al-Ṭayyib ibn al-Bashīr a revivalist (mujaddid) of Islamic Sufism in Sudan? Was Islamic Sufism in Sudan in need of renewal? What were the most prominent features of renewal in Sheikh Aḥmad al-Ṭayyib's thought? What impact did this renewal have on the Ṣūfī movement in Sudan? And what evidence and indicators demonstrate the presence of a reformist and renewal-oriented tendency in his approach?

Sheikh Aḥmad al-Ṭayyib al-Bashīr's reformist project went through two successive stages: the first was the stage of building and establishment during his lifetime, in which he laid the foundations and consolidated the principles of the project. The second was the stage of dissemination and consolidation following his passing, during which the impact of his project deepened and became firmly rooted within the Sufi community.

Sheikh Ahmed Al-Tayyib came to be known as a reformist Ṣūfī master for those who put together mysticism and orthodoxy keeping a balance between them. The most salient aspect of Shaikh Aḥmad al-Ṭayyib's Ṣūfism was his struggle of developing and reviving a mystical orthodoxy in place of prevailing Ṣūfism.